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EXPENSIVE DEVELOPMENT. BY S. M. PETERS. BROTHER TOOHEY: An answer to that Tribunc letter over the signature of "A Medium" would require claborate essays on science, theology and political economy. And perhaps the writer of that short epistle is not competent to perceive the drift in the mansion. I compared with the seeming or bearing of any of these questions in their progressive tendencies. That writer may be an impostor who wears "sheep's clothing" to bring Spiritualism into disrepute. Or perhaps he or she (?) ful; if I had wealth, care would vanish. So I beis one of those rare cases of premature development that has passed beyond its proper sphere of learn the art of piling up gold. In addition to imaction, and for want of proper mental and Spiritual unfoldings, is starving in the midst of plenty. Such cases are exceptions to general rules, and seem to be governed by inordinate vanity, love of notoriety, or at best a desire to travel faster than is profitable or safe. The mind that is anxious to was gray-haired and childless, and actually afraid have the whole "arcana of mystery opened, and the secrets of wisdom revealed," stoops rather low wh n it regrets the loss of \$200 in time and money, for the accomplishment of an end towards which the master-Spirits of poetry and philosophy have been struggling through the ages. But I will endeavor to answer one or two questions of " A Medium" in a Yankee way, by asking more. First, "How can they develop any new truth, if all truth comes from Spirits by Spirit-impression, as we, Spiritualists, all say, and believe it has through impressible mediums in all ages of the world?" In reply, I would ask, has any thing new found its way into the laboratory of the human mind, since primitive man first discovered that he was naked, and was ashamed of the very unfashionable figure he cut in genteel society? Is the steamboat any improvement upon the ancient mode of riding on a drift log? Is the railway car any more comfortable and expeditious than a bare-backed ox? Is the printing press any improvement upon oral the printing press any improvement upon oral messages conveyed by foot-runners? Are the revealed truths of the Bible and other Spiritual writ- ed to whisper, "hope on; every pure desire of the ings any more consoling to the aspirations of the soul will be more than gratified." The inspiration soul than the horrid rites of Borneo and central

Africa? Did the first man know any of the profound facts that now make man a God comparatively speaking? The question is, is any thing known to humanity that was not known six thousand years ago? If there is, will "A Medium" tell how it got into our world except through the agency of mind, or where it came from, except from an intelligent Spiritual source? Admitting these self-evident facts, is it wise to ask if anything more can be learned in the same way? Or has the summit of human hopes and aspirations been reached by the enormous sacrifice of \$200, only to domain. The gaining of another point in developcrush the hopes of all future aspirants of immortality? Lest the expense may deter all timid moneyloving persons from turning their thoughts upward, I will offset the complaints of "A Medium" with a brief sketch of my own development. About twenty-five years ago, I took the responsibility or being developed; the expense of which up to this time amounts to not less than \$5000 or about \$200 a year. The necessity of this expense will be say to the correspondent of the Tribune and all once harboring the thoughts that had occupied her me until my hands and feet were nearly severed ing with all my heart to ebey your order, though seen in the fact that my Spiritual being, in the first others who have stopped at the "slough of des- mind so short a time before. Scarcely a week had from the body. I was then taken down, and the to me the task appears painful in my present conplace, required a physical organism in which to pond," make a splurge. You put me in mind of become individualized; and secondly, the preser- the Dutchman, who ran a mile to jump over a tress presenting her with a sealed billet coming tion, again I refused to answer. vation and growth of this organism as a habitation mountain, and then fell two inches short of jumpin which to unfold itself, and from which to look ing clear of the ground. out upon the world of effects. The growth and Did you expect the \$200 paid for your develop-

slopes, ravines, and cascades of Mount Ida and good, to them that love the Lord. to the Society for the Diffusion of Spiritual Knowledge, Oakwood. There I overhauled the account book of, Editor Christian Spiritualist, No. 553 Broadway, New- of life and struck the balance of debt and credit.— Oakwood. There I overhauled the account book I called to remembrance the time when I was a homeless, motherless boy, in chase of an undefinable phantom, that promised home, happiness, heaven. It led me to the gate of the splendid mansion, embellished externally with the surroundings of art and floral beauty. The mingled sound of music and gleesome voices floated through the vine-clad casement, and I thought heaven was withhappiness of the inniates to my own forlorn and destitute condition, and walked away sorrowful.-Ah! said I to myself, wealth is the one thing needcame the hired servant of a wealthy farmer, to mense riches, he had "religion;" that is, he was a member of a popular church; he read a chapter in the Bible, and repeated a stereotyped prayer every morning, and got up from his knees, and chased the almighty dollar all day like a race horse. He

of coming to poverty. I studied his character till I could read him like a book, and then prayed that I might never love money as that man did. He was not happy, because he wanted a "leetle more." Wealth and happiness could not associate freely, so I concluded heaven was farther on. From that time to the present hour, I have held riches in profound contempt, and pitied every man who worshipped gold. His gold is the God of this age. I began to get suspicious of all human motives. For awhile I scrutinized the acts of every individual with whom I came in contact, and then turned laughing philosopher, ridiculing every body and every thing. I was considered to be a fearless, happy fellow, but the world knew nothing of my heart. I wanted to love the world, but it repelled me, and at last I turned from society to seek among the glens, forests, and streams for something to solace the cravings of an unsatisfied Spirit.

of Nature suddenly opened to my vision a world of beauty. Trees, flowers, and birds, as by magic, were invested with attractions before unseen. I was in harmony with the Spirit of Nature. My Spiritual being had grown above, and now predominated over the animal department. O. how I loved life. how grateful I felt to God for having placed me in this beautiful world. Heaven was found; it was within and around me. Three delightful years flew by, and each pleasant Sunday morning found me on the hills. The vague and indistinct idea of boyhood assumed a more tangible form, while paying my addresses to Madam Solitude in her wild ment startled me. The unseen friend who had followed me so long was now able to make herself

She had hovered storned me, both sleening and waking And carolled as clear as the first bird of Spring, Persuading me oft, when my heart was nigh breaking, To soar above sorrow on hope's snowy wing.

I am "A Medium," a "Spirit-Medium," and I

health of the physical department depended in a ment was going to revolutionize the entire system great measure upon the liberal use of baked beans, of the body politic? And do you not feel faint pan-cakes, and other edibles, all of which have because it is not done in a moment? Spirits first been promptly supplied by the labor of my hands. convinced me of the existence of another world The unfolding of the Spiritual depended upon the above the atmosphere of codfish and potatoes.cultivation of the intellectual department to a great And then, they sent me back to the battle-field of extent. To effect this, I have been mainly indebt- this earth-life to fight for humanity. I see the ed to several reverend, scientific, and literary gen- monstrous wrongs that prevail everywhere. And tlemen, who voluntarily proffered me the use of do you ask, how Spiritualism can right these their libraries at different periods of my develop- wrongs? Not by writing doleful letters to the Triment. Many valuable and pleasing impressions bune, my friend, but by waiking up to the scratch to dedicate his life to religious duties, and became have been received from Spirits in the form, both like a half-starved donkey up to a hay-stack. If a member of the Society of Jaus, better known as the besotted ignorance of by-gone days. Amerimale and female, together with some very delusive you are convinced of a future life, convince others, and unpleasant ones. A great many jack o' lanterns, and with every man thus convinced, the battle is such as fame, wealth, novelty, &c., have led me in- half gained. Satisfy a mechanic or laborer through good, yet he was compelled by his obligations, to tion, whereby they may become men and women, to quagmires, but I always got out again looking a the evidence of his own senses, that he has a soul, press onward in his iniquitous career. Yet, by his and be enabled to think for themselves in all things; little sheepish no doubt, but also a little wiser. But and he will grin every priest and nabob in New amid all the perversions, vanities, and delusions of York out of countenance at three cents a head, life, there was something within me, ever pointing and make money at it. There is a proper level for and was placed in high office in the order, and sent State, or general government, for they are working, forward to "a light beyond the cloud." That every man in the social circle, and he who rises to visit all the convents and nunneries under the and that mightly, to attain the accomplishment of something was the Spiritual germ trying to sprout. above it thrusts numbers below it. To have one For a long time I was haunted with the idea that I millionaire, you must have five hundred paupers was watched over, and impressed by an invisible and hundreds of needy working men, because in authority, after inspecting our convent, he refriend. The impressions were vague and some-there is no distribution of the gain of labor. One what indistinct, exciting curiosity for awhile and man grabs the whole. We see the wrong, and still the abbess, which was readily granted. But we leaving me in doubt as to the cause. Thus operate submit to it. We cringe to the man who carries were not left alone, for one was stationed opposite, ed upon by antagonistic influences, I passed through the dollars that our labor coined. Who taught us but out of hearing, and it was at that time that we the primary stages of development. At the age of this cringing servility? What first halter broke fully made known the feelings of our hearts, and thirty-six, I fell violently in love with Madam Soli- the masses? "Mystery Babylon, the mother of then proposed an elopment, he stating that he had tude. I suppose I felt some as Solomon did, when harlots? The uncertainty that priestcraft has ever the means and would provide the same on the most whose kind and pious mother had taught him the the depth of his ways; and to have attained that by sin, another while living by grace. Death and he cried "vanity," but I was not sure of knowing thrown around the future of man, has made him fitting occasion. Our plans succeeded, and we being and power of God, was asked, "How many divine wisdom, which is hid from the eyes of all liv- life had a combat; but life proved viciorious. Oh, everything, or that everything was yet known to dependent upon artful knavery for everything here. flew from that spot, but could not move for fear Gods are there?" "One," said the little boy.— ing, that is, of such as live to themselves and in might I but hope that, in the corclusion, life will

in progress from whence I could stand apart and sert them, the princely salaries, the gorgeous tem- or other, persons for conveying all that transpired PASSAGES IN THE LIFE OF MADAME up to heaven; and think to fathom the height analyze the religious condition of society. I saw ples, and soup houses of New York, will go to the to their masters. However, by good management, that the halo of Spiritual glory culminating over shades together. Does any man believe that the we succeeded in evading suspicion, until within a the religious teachings of the age bore a striking real producers of wealth, three years hence, can few hours before the time fixed for sailing. While resemblance to a gold dollar. The expansion of be thrown out of employment, and kept on soup contemplating our anticipated safety when on the this halo required higher teachings, and so I fol- made of pigs' snouts, ears, and tails? That expe- deep blue wave of the sea, bound for some distant The Christian Spinitualist is published every Saturday lowed the example of the prophet Elijah, and went riment will soon go out of fashion. The arcana of clime, herrible to relate! he was recognized by a away alone on the hills to be fed by ravens or mystery and the secrets of wisdom in which we passing friar, and by order of the church, arrested whatsoever our Father should see fit to send. Sol- are most interested, are here at home in the field and conveyed to the halls of the Inquisition at itude has many a charming retreat among the of practical effort. All things work together for Rome. How I escaped detection I cannot tell;

SPIRIT-WARNING.

New York, Jan. 31st, 1855. Mr. Editor: Probably it will be interesting to some of your readers to peruse the following communication, coming as it does from the dim vista of by-gone days, and having reference to the seere tortures of the Romish Inquisition which were represented as having taken place in sunny Italy n 1720, thereby exposing in all its cruelty the damn ing practices of those who, in the garb of religion, have pursued their own diabolical purpose of making all believe as they do, under the pain of the rack. And in thunder tones does it appeal to the now free and happy people of this enlightened country to beware lest the same insiduous foe,foe to man and foe to that liberty, which was so dearly bought by those venerated and beloved revolutionary sires,-insinuate itself into our families and our institutions before we are aware of its poisonous, influence. And that when we, like Samson of old, arise to shake off its deadly influence, we find ourselves shorn of our strength and at the mercy of a merciful power.

But to the communication as given by Dr. Mayhew who had been in a trance state, giving us philosophical information and other instruction for our benefit. The Spirit who had thus been answering questions stated that there was another Spirit present who wished to communicate, describing her as a tall, commanding figure, robed in black, and also veiled with a black veil. She had an attendant, and after taking possession of the medium, stated that the one in "black" was a young Ita lian lady who lived one hundred and thirty-five years ago, and brought her to interpret for her .-She further stated that she was of the Roman Catholic Religion, and that by the solicitations of her family, she entered a Carmelitish convent, that the first part of her life she was happy, from the reflection that she was doing what her church was pleased to look upon as a christian duty, but yet self to his embrace as a wife?" "I did." "Did field, in the person of no less doughty a knight to the righteous, the poor sinner who, seeing in at times she would long for freedom from those he not seduce thee from thy faith?" To this I did walls. Before taking the black veil, which was not answer. "Speak," said the chief, "and speak, good blows ere he fell in with the enchantments of ed to hate himself. He casts himself, as otherperformed in her twenty-second year, she was to I charge thee truthfully." see her friends for the last time on earth, and a few days before the consummation of that act, which him to torture, and again refused to answer; was to forever exclude her from the world, she was whereupon a signal was made, and a curtain bealone in her cell, and heard a voice call: "Alicia, hind them slowly rose, presenting to view demons sin whom she had never before seen. The moment they exchanged glances, she felt spring up within her breast (notwithstanding her vows to the confrom her cousin, expressing for her the strongest although painful to young hearts, that she must question was again asked, but no answer. submit. But, oh, how she longed for an opportunity to prove a traitor to those vows she had lately

made. The remainder we give as it fell from the awful shrick, my Spirit took its flight. lips of the medium: As he afterwards told me, he read the letter, went tears of sorrow and bitterness, that we should be thus forever separated. He then resolved also, Jesuits, and became steeped in the villanies of that horrible order, and although his heart was naturally care of the order. In his course, he came to the their object. convent in which I was incarcerated. Being high quested a private interview with me in the parlor of

but now, alone amongst strangers, and without means, I did not know how to get my own living. I could not seek any asylum for fear of detection, and having a good taste for music, and being toler-

ably proficient from constant practice upon the places of public amusement. I put this resolution while singing a piece, and when about the middle of it, I saw my father. He recognized and publicy denounced me, and handed me over to the same place of torture to which my cousin, Father Initus, had so shortly before been so unceremoniously conreyed. And how shall I tell you that which followed? I was taken through long passages, descended flight after flight of steps, was conveyed passage where we heard groans on either side from many cells. Here I was thrust into a dark gloomy cell, and heard the heavy grating shut and the key turn, and on feeling around, I found myself alone, without even one ray of light. Next day, they led me forth through a meandering passage, and I suddenly found myself in a spacious chamber alone, for my conductor had disappeared, and on looking around could see no door, and knew not how I entered. While trembling with anxious thought as to the result, I beheld a curtain slowly rise, and here is what I saw: Seven men, one sitting above the others, and three on each side, all dressed in black serge gowns, with caps on their heads and masks over their faces like crape, with two holes for their eyes. Scarcely had I beheld this, when

"Didst thou know one Father Initus?" "I did.' Didst thou know he was a friar and a member of

the chief addressed me thus: "Alicia, late a nun

of the Order of Carmelites, violator of all thy sa

I would not speak the word that would condemn

"Away to the torture!"

was duly reciprocated. Then it was that regret the place last mentioned, and placed my thumbs than that. and sorrow came for having taken the step that between two large iron screws or weights, and was now leading her onward, and was so soon to pressed until the bones were crushed. I fainted. shut her out from the world forever. After the de- and the torture was relaxed. Again the question friends. An inward and Spiritual life is, after all, more secure for himself, as he appears in a higher parture of her friends, thoughts of a conflicting was put, and again I refused to answer, preferring the aim of all our developments. To be open to degree to have merited it. His Savior is in a mancharacter occupied her mind, and after a severe to die rather than expose him to the cruel mercies influxes from the great and central source of all ner useless to him, he is so laden with his own struggle, she came to the conclesion that it was her of those monsters in human form. Then came | Spiritual illumination is surely the inward wish of merits. Oh how long will be bear the flattering duty to wed the church as her husband and to live torture upon torture. They took me from the every devout and aspiring mind. a dutiful and affectionate life thereto. Three weeks chair, placed my hands behind me, making them after this last interview with her friends, she took fast, then made fast heavy weights to my ankles, series of a life so extraordinary, so fruitful of pains the veil, and had to undergo a severe penance for and then I was hoisted in the air, where they kept and trials of patience, as mine has been, I am willclapsed, when she was surprised by the sister por- same question asked, and in almost a dying condi-dition, which admits not of much reflection. I

wrote an answer begging him to forgive her, and to my limbs, and extended me upon the rack .-

" Press on the torture." Another turn, and it was all over, and with one

Now, why come I to tell you this? Americans, the Jesuits are in your midst, seeking by all their cunning to pry into your family affairs by their unwearied satellites, and to subvert the institutions of your glorious country, and enchain you in all cans, I warn you of their pernicious influence, and enjoin upon you to give your children educapurity compared with his associates, he became and impress upon their minds to beware of Jesuitmuch beloved by them, gained their confidence, ical cunning, whether it is found in the family, the

> P. S. A promise was given that at a subsequent circle, Father Initus would give us his experience, shall be built by his own power only. which, if complied with, I will endeavor to give you an account of.

> > Yours truly,

GUYON.

Spiritualists and not always conducted with the heard with their cars of its fame and renown. best taste and kindliest feeelings in regard to the Tis then in dying to everything, and to all regards various and prevailing theories, philosophies, and thereto, in order to pass into God, and to live in systems of their authors and advocates, we have him alone, that one has any comprehension of true thought we might, perhaps, for the present, best wisdom. Oh, how little are her ways known and subserve the common cause of truth, humanity, and the conduct she holds over her choicest servants! religion, by calling attention to a few works of ac- Scarce does one consider anything thereof, but, knowledged worth and excellence in the annals of surprised at the difference betwixt the truth thus chapel music, I determined to apply at one of the the past. We feel impressed and assured that a discovered and the ideas formerly entertained, such presentation of such a portion of the autobiogra- an one cries out with St. Paul, "Oh the depth of into effect by applying at the Gardens of the Tiber, phy of Madame Guyon as relates more especially the knowledge and wisdom of God! How unwhere I was engaged at a small renumeration to to her religious experience and inner Spiritual life searchable are his judgments, and his ways past sing at the evening entertainments. One evening, cannot but be of service to many earnest and inquir- finding out." ing minds of the present day. It shows that the He judges not of things as men do, who call same Providence watches over the sincere and obedient in all Nations and ages, conducting them by rightcourness things abhorred in his sight, and unknown paths to the true and living way, which which (according to the prophet) are in his estimais one of great inward peace, but usually also of tion but cs filthy rags. These principles of selfoutward afflictions and persecutions.

out of print, though Professor Upham, of Bowdoin jects of his love, and subjects of his recompenses; through winding ways, until we came to a dark College, Me., has embodied much of the autobio- as he assures us himself, "Except your rightgraphy in his excellent work entitled "Madame oousness exceed that of the Scribes and Pharisees. Guyon and Fenelon," published by the Harpers .- | ye shall in no case enter into the kingdom of Still, the Professor's Madame Guyon is not exactly heaven." Which of us has a righteousness that ours; we are obliged to read her life and opinions comes up any thing near to that of the Pharisees. through a medium not always perfectly clear, and and in doing less good has not more of ostentation? to listen to many rather tedious reflections from Which of us is not pleased to be righteous in our the excellent and learned author. We very much own eyes, and in those of others, and to think that prefer to hear the noble lady Guyon relate her own sufficient to satisfy God? Yet we may see the inexperience in her own style, which we deem far dignation which our Lord, as well as his forerunmore beautiful in its carnestness, simplicity, than ner, manifested against such kind of persons. He all the attractions of rhetorical art, as her insight who was the perfect model of tenderness and in its purity and strength so far surpasses all that meckness, yet such as was deep, and came from modern culture can bestow.

We can but hope also, that among the works Knowledge" proposes to send abroad, the autobiography of Madame Guyon may find a place. The colors in which he represented them, appear-For it will be found that she confirms many, very ed strange while he looked on sinners with mercy ered vows, answer me now truly, the following many of the manifestations of modern days, and and love; protesting that for them only he was mind and feelings of the absent, and of the occur- and though the Savior of Israel, he came only to rence of distant events, were possessed by her in save the lost sheep of the house of Israel. the Order of Jesus?" "I was thus informed." | an eminent degree. And as it seems we are to Oh love! it seems thou art so jealous of the sal-"Didst thou not, in violation of thy vows, give thy- have a new antagonist, another Richmond in the vation thyself gives, that thou preferest the sinner than Sir O. A. Brownson, (and he used to deal himself nothing but misery, is as it were constrainthe Jesuits,) it will be as well to have some Catho- wise lost, into the arms of his Savior, plunges lic authorities at hand.

lack of courage, while the world and the church alone able to remedy his maladies, has had the chaback them with smiles and rewards, for, notwith- rity to do it. The more enormous his crimes have your friends are in waiting." Hurrying from her in human shape, terrible to behold. My brain reel standing the disastrous fate of so many champions, silent chamber, she beheld with joy her parents ed, and I could not look again upon the sight. The a new one seems ever ready with fresh strength for ments are so much the stronger as the debts reand other relatives, and among the number, a cou- question was again I refused to an- the encounter. And an "expose" will hardly last mitted have been the greater; while the righteous, over three months; few of them, notwithstanding buoyed up with his good works as he presumes. the most extensive puffery, ever reach a second And oh! those fiends bound my limbs with edition. To stereotype such works would be the regards heaven as a recompense due to his merits. trary) an affection for him which she plainly saw chains, and led me beyond those first spoken of to height of folly; the prudent publishers know better He exclaims against all sinners, in the bitterness

> tracts to the serious attention of our Spiritual no right; while he thinks an admission into it the S. E. B.

"Since you require me to write you the whole could wish extremely, that it were in my power to ris.] My parents made a high profession of piety, "Away to the rack," was the command, when convey into your soul an adequate idea of all the especially my father, who inherited it from his anand most ardent attachment. After reading it, she they took from me all my clothing, bound cords goodness of God to me, and the excess of my ingratitude; but it would be impossible for me to do at the same time telling him the duty she owed to They then made those cords fast at the head and it, as well because you desire me not to be too parthe church was paramount to all things else, and foot, and then extended me. In that condition the ticular in enumerating my sins, as because I have forgot many things. I will try, however, to acquaint myself to the best of my ability, relying on but soon after a messenger arrived, informing him your assurance of never exposing it, and that you that I had given some signs of life. He then took will burn it, when God shall have given it the effect a Priest, and brought him to me himself: but on he intends for your Spiritual profit, for which I his arrival he was told that the sign of life I had would gladly sacrifice every thing; persuaded as I am of his designs in regard to you, both for your own sanctification and that of others.

> But at the same time I assure you that you will never attain thereto, except through much pain in order that I should become the more sensible of and labor, and in a path widel; different from your the greatness of thy providence over me, and of expectation. Nor will you be surprised thereat, if my being indebted to thee alone for my salvation, once convinced that God does not establish his and not to efforts of any creature. Had I died great works but upon NOTHING. It seems that and this heart created for thee alone, might have he destroys in order to build, to the end that the been separated from thee, without ever having been temple, which he designs for himself, having been united to thee. Oh thou who art the sovereign built up with great pomp and magnificence, yet felicity! That there non remains to me the consoonly built by the hands of men, may be in such lation of having known thee, of having loved. only built by the hands of men, may be in such sought, and followed thee, of having sacrificed my-manner destroyed as that there may not remain self in the strength of pure love to thee, with evone stone left upon another. Such destruction must erything in any wise appertaining to me: that I serve for the Holy Ghost, to form a temple which have, with a heart full of gratitude, sought thy

this mystery, and conceive the secrets of the con so as to join on the side of that justice against my duct of God, revealed to babes, but hid from the wise | self; all this is owing to thy free grace and good. Theology is a Nutshell.—A very young child, be the Lord's counsellors, capable of penetrating omens of what was to befal me; one while dying everything, or that everything was yet known to dependent upon artful knavery for everything here. Hew from that spot, but could not move for everything here. How from that spot, but could not move for everything here. How from that spot, but could not move for everything here. How for everything here. How for everything here. How do you know that?" inquired his sister. their own works; and kept close from the fouls of the be so, if thou alone live in me, oh my God, who to permit me to know something of heaven, (if sitive knowledge of destiny will develop individual- tion in the families of any of the people, for in almost "Because," replied he, "there is no room for any air, that is, from those who, by the vivacity of their art at present my only life and my only love. there was any heaven.) I had reached that point ism. When we know our rights and dare to as- every house there were stationed in some position more, for He fills everywhere."-Portland Transcript. intellects, and the force of their elevation, mount

depth, breadth and extent of God.

The Life and Beligious Experience of Lady Givon; with Sketches of the Lives of Fenelon, Molinos and St. Teresa. Published by Hoyt & Bolmore, No. 70 Bowery, Illumination and knowledge. To whom then is it N. Y., 1820. This divine wisdom is unknown even to those known, and who can tell us any tidings thereof?-Whilst so much discussion is carried on among Destruction and death assure us that they have

good evil and evil good, and who regard as great righteousness, like those of the Pharisees, will meet The work from which we extract has been long nothing from him but wrath, far from being the obthe heart, not that affected meekness, which under form of a doze hides the heart of a hawk, constantbich the "Society for the Diffusion of Spiritual by treated those self-righteous persons with austerity, and seemed to dishonor them before men shows that the gifts of healing, of knowing the come, that it was the sick who needed a physician:

with faith in the sacred bath of his blood, comes It must be confessed that our opponents show forth white as wool, and all full of love for him who. been, the more he loves him; and his acknowledgseems to hold his salvation in his own hands, and of his zeal, represents the gates of mercy as barred In conclusion, we would commend these ex- to them, and heaven as a place to which they have load! While those sinners, divested of everything, fly on the wings of faith and love into the arms of their Savior, who freely gives them what he has infinitely merited for them.

> I was born, as I have been told, on Easter Eye. the 13th of April, 1648, [at Montargis, a town in the province of Orleanois, fifty miles south of Pacestors; for in his family they reckoned almost as many saints as persons who composed it. I had no sooner received life than I had like to have lost it, and to die without baptism. I was carried to a nurse. When there, my father received the news that I was dead; at which he was much afflicted; given was only an expiring sigh, and that I was absolutely dead. The Priest returned, and my father also, in the utmost distress.

This held so long, that, should I tell it, it would appear incredible. Oh my God, it seems to me as if thou permitted a conduct so singular toward me, then, I had perhaps never known or loved thee; honor, glory, interests, and not my own; that I have loved all the chastisements which thy justice Oh, that you could comprehend the depth of directed, and inflicted, or ever shall inflict on me,

NEW YORK, SATURDAY, FEBRUARY 10, 1855.

SPIRIT-WARNING.

Under this heading, the reader will find an artimunication from a Spirit, long since departed from the earth. The information imparted by this revelation, is neither novel nor extraordinary, since Fox's Book of Martyrs is filled with communicasorrows, the angelic or demoniac surrounding which the earth's culture gives to the Spirit, must ory, which forms the connecting link between the This is evident from this communication, if psychology was silent on the subject; since the communicating Spirit seems to have been hundreds of years in its spirit home, and has not yet forgotten the sorrows of those trying hours. How much or little of reliability there may be in the communicagestive to the thinker-whether it be fact or fiction, and warrant us in a few reflections.

This article is well-timed so far as it harmonizes with the anti-Popery feeling now active in this country, but the Spiritualist should look beyond the issues of the past, and find the principle which un- ilton County Lunatic Asylum within the past three derlies the conflict of the times, and calls such antagonisms into being.

Of the uses and abuses of power, and their several relations to the general happiness of the human structions from some of the Spirits to engage in family, fieling may prompt the severest criticism; but philosophy sifts the sands of time, and finds the precious jewel in the head of the monster—be its devil comes in his real shape on earth, and enters catholic history of the world is therefore a thing of wals to perform special acts; and in the case of church makes imperative. the future, since the Spirit of partyism is still too soreery or witcheraft, some of his imps come on powerful and authoritative to admit of that charity which people are enabled to be witch others, who that "thinketh no cvil."

In the present relations of society, however, there is too much of the wisdom of the serpent, for him. - Cincinnati Commercial. any one to be entirely forgetful of the animating remote past, or social, and in the active present.

the horrors of Spiritual tumult and social revolu- above into the following: tion. What a concentration of horrors there is in the following brief extract, illustrative of the errors, misconceptions, and Spiritual menstrosities of false and presumptuous men.

"There is in Venice a chamber, in which you boot, the cord, the wheel, the strangling chair, There are bottles and vessels, once full of strange and subtle, slow or rapid poisons; things from which concealed knives leap out and gash the gent, detonating powder, exploded to blind her who bent over to admire the contents. There are neckrelics of the time when so-called holy men could gloat over the sudden horror and agony of some girl, whose snowy form they extended and racked, tyranny of a corrupt Church."—Life of Torquato States Prison and gallows. Tusso, Biographical Magazine.

bipravity, to believe that all this torture and torment was the result of deliberately selected evil .-Some one had said with much force that "hell is pared with good intuitions," so obvious is it, that most persons have the desire to do good in the issues they make with men and things. This is not only the teachings of charity, but a large and comprehensive philosophy makes this a conclusion in the education of the race. Did men in general comprehend it in its force and general applications, the world would ere long bloom like the rose .-Still, the doctrine of progression is making it a popular if not a practical truth, and that is the first stage of usefulness, since it softens criticism while making us more conscious of the error of life.-The following extract from the second lecture of James Russell Lowell before the Lowell Institute in Beston, set this truth forth in a very clear and forcible manner. He says:

And Protestantism carried numbers to the state, not consider that faith. The advent of Spiritualism is same principles. The part and good in an ages ere it entered into Luther, a man whom nature had rather than faith. The advent of Spiritualism is have claimed communion with the Spiritual world, made on purpose—all asbestos so that he could not one of the great revivals of Nature, and must be and if it is now extended to many who are impure, fore he found one that would do to pipe through looked at as one of the specialities that enters into does it diminish its value, or give us reason to dis

come short of the glory of God," but the strug- reader, as it is but a repetition of what with many church or out of it, are far more intent upon addgles and angular issues of sectarian warfare teach may pass for a "notion," a "superstition," or an as- ing to their worldly store, than gaining Spiritual effort adds its weight and influence to destroy the timent, rather than to the authority of the senses, of excellence. The isolated and proselyting efforts of dogmatic theology. deformity which now mars the harmony of life .- or the guardianship of reason on this subject, for of the churches, and the exclusiveness of their preest manner says, look up and move onward, for the daily occurrence. eye of hope and progress.

" Let us then be up and doing With a heart for any fate. Still acheiving—still pursuing, Learn to labor and to wall.

A WORD OF CHEER.

Tear from the breast the heart; tear from the brain His noblest organs; quench the eyes' bright fire; Palsy the lips,-this do, but think not then To wrench from man his last and mightlest hope Think not mankind shall e'er lose their faith In the great fact of Spirit-Life whose power Shed o'er the world, in these five years bath made A new beginning for the human race.

So long as Men are Henest, so long will Euccess follow Spiritualist to know that the cry of "mad dog" is had better go and see his grandmother if he was still kept up against Spiritualism, by a press that cares little what is in the issue, so that it makes a noise and takes with the reader, with which opinnoise and takes with the reader, which opin-ion we agree perfectly; but we think truth and few minutes, and when she returned she found the fair dealing demand that we look all statements in little fellow awfully burned by his clothes having the face, that seem to have the shadow of fact for taken fire. cle on the first page, which purports to be a communication from a Spirit, long since departed from
so first to have the states of Jact for Lake life. As soon as the first page, which purports to be a comauthority, particularly where the consequences are
he said to his mother, "I told you I was going to
church-goer has converted the vindication of perdivine.
"Bu
"Bu
"Bu so fatal to the peace and general happiness of the person, as one suffering from insanity must be.

That there is a tendency to look after the marvelous and mysterious, instead of reasoning on the well this was a most extraordinary presentiment, and not forego the evidences of their senses, the auknown facts which the past five years have accu-during the whole day he spoke of dying, though thority of their reason, and the corroborating testions of a like character. Still, there is one thing known facts which the past five years have accuin it—if indeed it be Spiritual; which it would be mulated may be all true, but who is to be responswell if thought of more—which is, that the joys or lible for it, even if it is fact? To expect Spiritualism to give health of mind to the diseased, faith to the skeptical and doubting, and sanity to the insane be powerful for good or bad in after life—for mem- in five years, is asking more of Spiritualism than the combined ingenuity of Church and State has soul and its phases of development, is an ever open been able to effect in nineteen centuries. We have intercourse. Mr. Collins, the proprietor of the for the law and the testimony, knowing that the diseased, but it will have to work by degrees, for the chronic ills of christendom are of so long stand- doubt not many others. Spiritualism has come to ing that caution and patience must be observed in the method of the cure.

Feeling thus, we are surprised that editors can on its mission, and will not return unto him void. be so ignorant and dishonest as to be sending the tion we will not stop now to ask, as it will be sug-theologically cracked, crazed and insane, to lunatic asylums as graduates from Spiritualism. Take the following to illustrate, which is going the rounds of an impartial (?) press.

> VICTIMS OF SPIRITUALISM.—There have been three victims of Spiritnalism brought to the Hamwekes. The physician of the asylum, Quinn, has been astonished at some of the revelations made from the world of Spirits. One of the three patients alluded to, he said he has had intheology, demonology and sorcery.

The view he takes of demonology is that the character ever so ugly or venomous. A true and into a regular open contract with certain individ-

Spirit of Popery, be its errors historical, and in the blind, and most lamentably ignorant, could ever the creed, that is not his, but because the signs of ly forgotten. When physics failed, then came truth irrespective of previous impressions, and a prayhave mistaken the revelations of this literary mad the times, and the many forces, Spiritual, moral, theology with its discordant voice to give its inter- erful looking to God for his divine guidance. No; if there is any use in such demoniac revela- man, for the fruits of Spiritualism: for the termi- intellectual, and social, that make up the character tions, it is that the Spirit which called them into be- nology, theology and philosophy of the gentleman of the age, have spoken against it and pronounced it demonic. Well, this was quite a step, but the ing may speak to us in warning roices, and prompt are decidedly orthodox and of the most approved its doom. us to flee the error of sectarian issues, and prevent order. Another paper condenses the whole of the

"Three maniacs who have gone mad through "Spiritualism," were brought to the Ohio Asylum

which we think an improvement, for though "three minies may have gone mad through Spirmay see the engines which have been invented by itualism," it does not follow that it was caused by carthly deviltry for the persecution of truth. It Spiritualism. When will the press or those that man Roman Catholic Priest in New Haven. much resembles the private inquisition in which control the press, get beyond the cent of ignorance old fatherland too much from priesteraft and that diabolical amateur, Cardinal Caraffs, found the and folly, and learn to tell the truth? When? kingcraft; and that we here, in our new home, When the public mind is cured of instally, by learning that making false charges against an unscrews for thumbs, and arms to stretch the human learning that making false charges against an un- other than Roman Catholic, that we are free from frame, are collected, as ghastly memorials of those popular reform, is not the way to save the totterwho lived when Europe gave her idolatry to Rome. ing fabric of theologic falsities or sectarian preju-

If it should be found, however, that Spiritualism woman's cheek who used them; jewel cases, from in any of its phases, tends to insanity where the which long, sharp needles darted forth, or a pun- mind is whole, and not diseased by bad habits and worse practices, it will be our duty to make the

But going mid through Spiritualism, is no more

EXTRAORDINARY PRESENTIMENT.

"I think that if anything is clear in history, it is little else than mythological and traditional records; to exhibit crudities and imperfections. even to the sheep of Admetus, and the land of the general providence of His divine economy, since song is scattered thick with reeds which the Muse it is working out and moulding the destiny of a has experimented with and thrown away."

Spiritual and religious future. The facts that come the sheep of Admetus, and the land of the general providence of His divine economy, since trust it. Without rejecting any former reveal. It will hardly be necessary for us to make any Spiritual and religious future. The facts that come dom, we can co-operate with the means and agents The issues of life come to us through the met to the notice of the reader, from time to time, may that he has ever used, as far as we know, to qualify

As soon as the fire was extinguished injuries, telling him that he would soon be well .-He said, "No; Fillmore is going to die!" he had enjoyed excellent health .- Baltimore Repub-

Since the loss of Arctic, many such facts have come before the public, and no doubt have knocked loud at the Spiritual portals of humanity for explanation, and not a few have accepted the facts Arctic, we are informed, has been converted by these facts to this soul-cheering doctrine, and we this age, like the uprising of humanity in other reforms; and as the word of God, it has gone forth

CATHOLICS REFUSING A PRIEST.

been celebrated in the past, and comes before the

The following will need no explanation.

The German Catholics of New Haven have recently shown great opposition to the Bishop of that Diocese, and have utterly refused to accept a Priest whom he sent to them. They united in a body, protest against such proceedings, and declare to

the Right Rev. Bishop, that we do not want a Ger-

that yoke, and that every one of us can worship his God according to his best belief and conscience. Resolved, That these resolutions be sent to the Right Rev. Bishop.—N. Y. Observer.

SPIRITUALISM AND THE CLERGY.

Ballston spa, Jan. 29th, 1855. Mr. Editor: The prevalence of the phenomena bent over to admire the contents. There are necklaces, made to contract and strangle the wearer; same known, and explain the accel of reform, just
bracelets, to lacerate the arm; helmets, gauntiets,
so far as this defect is the result of excessive Spirlaces, made to contract and strangle the wearer; same known, and explain the accel of reform, just
which are believed by many to be produced by
so far as this defect is the result of excessive Spirlaces, made to contract and strangle the wearer; same known, and explain the accel of reform, just
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spirate accelerate the arm; helmets, gauntiets, so far as this defect is the result of excessive Spirlaces, made to contract and strangle the wearer; same known, and explain the accelerate the arm; helmets, gauntiets, so far as this defect is the result of excessive Spirlaces, made to contract and strangle the wearer; same known, and explain the accelerate the arm; helmets, gauntiets, so far as this defect is the result of excessive Spirlaces, made to contract and strangle the wearer; same known, and explain the accelerate the arm; helmets, gauntiets, so far as this defect is the result of excessive Spirlaces, made to contract and strangle the wearer; same known, and explain the accelerate the arm; helmets, gauntiets, so far as this defect is the result of excessive Spirlaces, made to contract and strangle the wearer; same known, and explain the accelerate the arm; helmets, gauntiets, so far as this defect is the result of the excessive Spirlaces, made to contract and strangle the wearer; same known, and explain the accelerate the arm; helmets, gauntiets, so far as this defect is the result of the excessive Sp possible that the Clergy are willing so long to occupy their present position towards this subject, the defect of Spiritualism and no more calculated for if true, what a heavy responsibility are they infor if true, what a heavy responsionity are they are curring. They claim to be the chosen of God to administer Spiritual food, and to lead the people in the matter of religion; while if these things are jects have not been overlooked by those anxious really of God which are forcing their way with and critical minds, who, loving the truth, are ever spiritualism, therefore, progresses in the world, and critical minds, who, loving the truth, are ever spiritualism, therefore, progresses in the world, are spiritualism, therefore, progresses in the world, are the province of God; and to lead the people in the revelations of Swedenbourg on these subjects have not been overlooked by those anxious diately supplied where none existed before. As Spiritualism, therefore, progresses in the world, are the province of God; are provinced in the province of God; are provinced in the province of God; are provinced in the provinc to conquer her modesty, her piety, or her virtue, to disgrace it, than the fact that many a criminal curring. They claim to be the chosen of God to who, as a faithful martyr, refused to sanction the has gone through churches and colleges to the administer Spiritual food, and to lead the people in the matter of religion; while if these things are to disgrace it, than the fact that many a criminal curring. They claim to be the chosen of God to stration. If, however, some intelligent physician will study such increasing rapidity, and exerting an influence And yet, one must needs be in love with total the general tendency of all excess to insanity, he comparish to believe that all this torture and tor- will be doing science and the world a good service. Such instances and an extensive they must see that ere long they will be compelled sad lack of uniformity in the testimony given on what this world affords, and the selfishness and an tagonism inseparable from the now prevailing to change the weapons they are now using to op-pose it. It is very certain that from whatever. It were hardly possible all things considered source they proceed, they are working a mighty re-We have had frequent occasion to call the atten- volution of religious sentiment, not only among tion of the reader to facts, which a few years ago those the Church denominates Infidels, but every would have passed as a mere coincidence, if not a do that the Ciergy declare them not to be Spiritual, wall philosophy on these subject, it will act on the whim, so fashionable had it got with the many, to without clearly and intelligently proving them so, Spirit, not as a depressing force, but as a stimulant tory. The constant recurrence of jucts, however, age will be satisfied. They wish not to be led to higher culture, and more reliable and Spiritual make it imperative, that every mind find some law without reason either by Pope or Protestant, and conclusions. make it imperative, that every mind find some law it seems to me in all kindness, if the Clergy are not or principle by which such phenomena can be explained, since it is neither consistent with the re- respective flocks, the result of a thorough, unbiasspect which good sense owes to itself, or the digspect which good sense owes to itself, or the dignity of science to pass it by in silence. Presentimary do for some, that the power of the pulpit is than Judge Edmonds and Dr. Dexter. A notice, man's moral and physical nature, unexampled in directed towards making it unpopular and odious, therefore, must suffice for the time. The work will their glorious brightness and purity, may be prement belongs to the science of psychology; and is, but this will deter none but the cringing worldling be acceptible to all Spiritualists, not only on acsented on this earth at no distant period. Humantherefore, fundamental to Spiritual anthropology. The pulpit influence is now keeping many of the Without the mind is easy in the belief of Spirit ex- religiously inclined, from informing themselves of istence and Spirit-intercourse, the pages of history the reality and merit of the subject, and among visions it gives of higher life, but, from the fact, that is no obstacle to the free and uninterrupted intermust be dark, and the sacred books of all nations the many of an opposite character who do investit contains two very life-like and finely-executed course of the Spiritual with the material? When

ism, men would be willing to reason together, and

they affirmed.

Naturally enough, therefore, the superficial sonal right which the honest investigator was forced to make into an attack on theology in general, simduring the night the little boy breathed his last. ply because hundreds of men and women could very thoughts, to persons in the flesh, they are all and our aspirations are centred for ever." timony of thousands of witnesses for the ipse dixit of some D. D. or learned quack, who may have impure thought, or conceive an unboly intention come to the profound conclusion that the whole within the knowledge of a pure-minded sister, or thing was a humbug! The general Spirit of our controversy has been a remonstrance against this dogmatic and foolish assumption of superior insight into the nature of things, and an appeal to facts by the knowledge that such are exposed to the clear mission of Spiritualism, like the mission of Jesus, was and is " not to destroy the law and the prophets, but to fullfil." In doing this, there is no intention to get up an antagonistic controversy or own heart, strengthening him in his struggles with make party issue; but in the nature of things, it is hard, if not impossible, to have new wine work well in old bottles. Truth like its author is ompipotent. and when it moves, woe be unto all respectable ual beings sympathizing with ourselves, which these of must make the work acceptable alike to the If it is a truth that a "house divided against it- shams, be they in Church or State. It is to be hop- modern manifestations bring, there is naturally en-The advent of Spiritualism will be no exception

gress marches into the ranks of the enemy. When How far it will tend to awaken the slumbering first the phenomena appeared, it was humbug!! and that the evil itself will be finally made to work knowing it. All this, he say, has been revealed to convinced, that ten years will not pass, before the macy with all the shades and phases of the post reflected back upon us and confirmed by sympa-Romish Church will be a divided body. We write sible and the impossible; but the Drs. and their thizing Spirits who are in similar errors—is such as Now it seems to us, that no one, not willfully this not in the feeling of the sectarian that hates theories are with the lumber of the past and nearpretation of this living inspiration and pronounced end is not yet, for singularly enough, the church is waking up to the conviction that "there may be reassured on the subject by modern Spiritualism, guardian Spirits and ministering Spirits," although the thoughts and affections of man necessarily tend this doctrine was never dreamed of in their theo- earth-ward and self-ward. He will know of few enlogy or tolerated in any church in christendom, the joyments which rise above the gratification of the

NEW PUBLICATIONS.

The general make-up of this volume is uniform will, of course, be anxious to possess the second—manity, are the natural consequences as now ob-as every additional fact, argument or suggestion servable in whole Spirit and tone of human society. must be of importance to the inquiring mind, where there is so much room for question, and so little is yet an open question for speculation and demon-

It were hardly possible, all things considered, that

We have not the time nor the room for a review,

And Protestantism carried numbers to the stake, ere it entered into Luther, a man whom nature had made on purpose—all ashestos so that he could not one of the great revieals of Nature, and must be seed to the stake one of the great revieals of Nature, and must be seed to the stake one of the great revieals of Nature, and must be seed to the stake one of the great revieals of Nature, and must be seed to the stake of the manifestations of his Creator! Thus reason persons, to whom, in some sort, they feel them have claimed communion with the external of two becomes religion, because it is enlightened by a have claimed communion with the Spiritual world, selves indebted. And, we hope, the public will remember the liberality of the publishers in this par- harmonic relations between life and immortality.

the present, and the crudities of sectarian and parchis nature being in harmony with religion, and his turne existence than that contained in former reversitions, which have convenient to the most commonplace understanding. Significant to the most commonplace understanding and claim to be his child.

"Is there, then, no hope for this state of progress and happiness for the statement may be of no special significance to the but the gray-headed and infirm, whether in the composition of what with many claims of the clove of God." but the structure reader as it is but a repetition of what with many claims to the most commonplace understanding. The Doctor does not attempt to give the reader as it is but a repetition of what with many claims of the claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensations of the old revelations or the promises."

The Doctor does not attempt to give the reader as it is but a repetition of what with many claims of the old revelations or the promises. The definition of any use to regret that so large in the structure of the claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensations of the old revelations or the promise."

The Doctor does not attempt to give the reader as it is but a repetition of what with many claims of the old revelations or the promise. The promise is the common of the promise of the claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensations of the old revelations or the promise."

The Doctor does not attempt to give the reader as it is but a repetition of what with many claims of the claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensation of the claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensation of the claim nor does he explain the phenomena of mediumship, us to hope for some great and inconceivable good, sumption, but we know the intuitions of the Spirit- wealth and development, and indeed, the present or the conditions necessary to its development and

panorama of life unfolds consciously only under the Take the following fact, which is but one of examine in kindness, great good would come out of that the Spirit and temper of the reasoner are both

EXTRAORDINARY PRESENTIMENT OF THE APPROACH REMARKS.—We copy the above from the Sara- and medium of influences from spirits, from angels, or Death.—A few nights ago, a little boy of rare toga Republican, in order to call attention to the intelligence named Fillmore a sense Coarse Fig. 8. For fear, however, of bearing "false witness against our neighbor, we give the two following exof Spiritualists, nor in any way can Spiritualism be carthiness there may be in the thoughts and life of the issues, which are inevitable to the so-called infidel, must necessarily, in some dependent on the past positions and controversies of theology.

seen and known to the inhabitants of the Spiritworld as clearly as we can discern objects through the most transparent glass. He, therefore, who would hesitate to do an unworthy deed, cherish an brother, or other friend in this world, who might be grieved or shocked by the same, will, if he is a true Spiritualist, be made cautious as to the regulation of his thoughts and the government of his acts and constant gaze of some beloved friend in the Spirit-world, and who cannot but look upon his impurities and derelictions with grief. What firmly persuaded Spiritualist has not felt a salutary check placed, by this consideration, upon the evils of his temptations, and encouraging his aspiration for that purity of soul in which he can stand naked before the whole universe, and not be ashamed! "Besides, with the absolute knowledge of Spirit-

self cannot stand, then the friends of anti-popery ed, however, that the intelligent mind will know gendered a desire to commune with these beings, can take consolation from the following, for the re- just how much importance to attach to this cry of this way our susceptibility to their influence is culsolutions are very significant, as the editor of the the sectarian, for truth always commenced in a tivated and increased, and we are brought to act, Observer remarks. We are in the habit of talking with not a few Catholics in this city, and know false and side issues. The world's history, howthat the Romish Church is as destitute of harmony ever, is positive in its consolations to the true reand agreement as any denomination in the country. former, for in every move in the great drama of followed in all cases, or even in any case, without The new (?) dogma of "the church" is only one life, the prediction that the "first should be last reference to the guidance of a Power superior to all the Herculean labor of preparing three works on of the many "ruses" for which the Vatican has and the lust should be jirst," has been demonstrated. Spirits and angels, it is believed that with the safeguards against misleadings which the judgment and world at this late date only from the necessity to this rule, for the concessions which are now get to employ, the good that will be secured and apmoral instincts of mankind in general will lead them which the pressure of the times in and out of the ting to be of frequent occurrence show how pro- propriated from these channels of inspiration, will, tions. upon the whole, vastly preponderate over the evil, out its own destruction. Still the admitted danger piety of the Romanists, or astonish the world by so pronounced by learned Drs. that knew the mys- of open intercourse with the Spirit-world—danger will be read with the attention the subjects deare placed under his direct power without their its audacity, we know not, but of this we are well teries of the physical world, having a perfect inti- of having our own errors of opinion and practice mand. to require this caution—that no one should seek such intercourse without an humble desire to know the

"While destitute of a lively, realizing faith in the soul's transmundanc existence (as most of people in and out of the Church new are, unless positively senses and those cold intellectualisms which are imand expressed the following significant resolutions:

Romish church excepted, before the advent of Spi
Resolved, That we, Roman Catholics, earnestly ritualism.

Romish church excepted, before the advent of Spi
While in this state his motto naturally is, 'Get and While in this state his motto naturally is, 'Get and So much for progress and the reform of church; enjoy all you can while in this life, for beyond this we know of neither enjoyment nor existence; and thus he is apt to assume the character of a mere absorbent, appropriating all things to self, and disregarding the common rights and interests of others, except as he perceives that an attention to them will, in some way, benefit himself beyond the extent of his sacrifices. The general lack of a lively Spiritual faith makes this feeling correspondwith its predecessor, both in size, style and execution. Those who may have seen and read the first, and hence disintegrated and conflicting state of human hards who may have seen and read the first, and hence disintegrated and conflicting state of human hards who may have seen and read the first, and hence disintegrated and conflicting state of human hards who may have seen and read the first, and hence disintegrated and conflicting state of human hards who have been appeared by the first hards who have the first h

> "But the modern Spiritual manifestations, by furnishing such positive proofs of a Spiritual exismaterial for demonstration. In stating this, we have in mind the conviction, that nearly the whole men the absolute knowledge of a higher and more demonstration. The stating this, we have in mind the conviction, that nearly the whole men the absolute knowledge of a higher and more towards God; greatness in life a man deposition of the conviction of the whereas the thoughts and affections were previously turned earth-ward and self-ward, they are, with tagonism inseparable from the now prevailing worldliness, will, in the same degree, be mitigated and supplanted by higher impulses and by aspirait could be otherwise, so that we have no regret to tions having a common centre in the great Founmake nor lament to offer; for if there is a lack or tain of eternal and Spiritual existence, to which all

as the volume before us is made up of revelations sant influence through all ages of time on the prescount of the unfoldings of its philosophy, and the ity, in its completeness, has not yet been seen by must be dark, and the sacred books of all nations the many of an opposite character who do invess it contains two very meants and the partial and the course of the partial and the constant and the course of the partial and the partial and the course of the partial and the partial and the course of the partial and the par that every idea, whether in morals, politics or art, which is laboring to express itself, feels of many men and throws them aside before it finds the one in whom it can incurnate itself. The noble idea of in whom it can incurnate itself. The noble idea of the Papace (for it 10.16 a noble one—nothing less the papace (for it 10.16 a noble one—not Thus reason and that the purest sentiments of his material na- dium not having much leisure time at her comture spring from the higher affections of his Spirit- mand, or the advantages of education. If this ual, and the union of these is the source from which statement were not sufficient to soften critical se-It will hardly be necessary for us to make any remarks on the introduction of Judge Edmonds— would the universe bear witness that the kingdom verity, the additional remark must be effectual; mories of the dead and departed, be the medium pass with him as singular or accidental; but a history, or an entranced Spirit, and when both speak deeper and more comprehensive philosophy will see there is anything that can arrest the attention, and in intimate association with the Spirits of the or she expects it, they will be greatly distinguished and expendent in them the unfoldings of that future where made mention of it in a previous number of the reader, non time to time, may pass with him as singular or accidental; but a deeper and more perfect intercourse. If as we have made mention of it in a previous number of the himself, with his fellow-man, and in intimate association with the Spirits of the other appointed." The italicizing is our work, which we world, would manifest the distinct and proper at-do in confirmation of the entire truth here stated, the language of warning, the thoughtful and expand- in them the unfoldings of that future, where man link of the loved and departed, and if the church words to offer on Dr. Dexter's introduction, as his tributes of a nature so transcendently elevated and particular that he might indeed call God his father ing mind will fiee the errors of the past, the follies of shall know even as he is known—the intuitions of and the world are in need of no more evidence of a statement is clear, and the points he treats of made perfect, that he might indeed call God his father, and claim to be his child

hundred years the world has waited for the coming because the daily lessons of life show us that one at ual and religious will feel otherwise. We appeal gious world has a direct tendency to that object, by argument why Spiritualism should ultimate in good, and priests have foretold its advent, and predicted and predi MODIFICATIONS have been made, and every day's to the intuitions of the Spirit and the religious senmaking to such an extent mere earthly goods a test
and tends to soften and harmonize the antagonisms
the millennium by the positive promises which
have been made by Spirits of the other world. And deformity which now mars the harmony of life.— or the guardianship of reason on this subject, for the churches, and the exclusiveness of their prethe warning voice is therefore two-fold, for while the world's history proves that the materialism of the world's history proves that the materialism of the one, and the abstractions of the one, and the color of the one, and the abstractions of the have been made by Spirits of the other world. And poetry out, previous to communicating with the outline of the argument, and convince the reader prayer ascends from millions of happy hearts, dis- has a higher appreciation of the needs of the public enthralled and redeemed from death to life by the in general and Spiritualists in particular; for, it is Take the following fact, which is but one of the dozens we have published within the past six despise me, yet would I not relinquish my search "We hazard little in asserting that it is impossishall reign on earth, and good will to man be manipower of those truths which Spiritualism has re- our deliberate conviction, after reading much of the vealed—that the time may soon come when peace volume before us, that the "Spiritual-Breathings" months, and explain it who can by any other for truth, nor fear to acknowledge its evidence.

P. T.

Be for a substantial knowledge of the existence of lest in the earnest endeavor of an to assist endeavor of a Spiritual world, and that it is the constant source other to increase their own excellence, and the pure of influences from spirits, from angels, rity and happiness of the whole race. ble for a substantial knowledge of the existence of fest in the earnest endeavor of all to assist each will be neither read nor sung, notwithstanding the

of DEATH.—It is fights ago, a fittle doty of rare toga Republican, in order to call attention to the intelligence, named Fillmore, a son of George Fisher, residing in Reistertown, Baltimore County, and and conciliatory manner the controversy is about the midnight hour, awoke his mother, and about the midnight hour, awoke his mother, and conciliatory manner the controversy is about the midnight hour, awoke his mother, and conciliatory manner the controversy is carried on by many of the Spiritualists. That this to raise him completely out of the sphere of mere is there to justify an intelligent mind in rejecting general make-up of the volume. informed her that he was going to die. He told feeling is not uniform is not the fault, though it may brute nature, and imparts to him all the dignity of its claims or refusing it a fair and unbiased examinis father the same thing, and when told that he be the misfortune of many calling themselves the an immortal, whose endlessly unfolding destiny will nation? It is true we cannot cast off from us at the complete of the englished for was dreaming, replied he was awake, and knew he was going to die. The parents thought nothing more about it, and the child slept comfortably un-

soon as breakfast was over he insisted on being al- Those who attempt to make it otherwise, know as influence from the inflowing of that light which our religion, and the proofs which support it, can It may be of small importance to the intelligent' lowed to go and tell Mrs. Walters, a neighbor, that little of Spirituality as they do of Spiritualism, and shows him his intimate relations to a world of an not be learned at a glance. All then we ask is, that he was going to die. His mother told him that he results in a general confusion of men and things. doctrine of immortality is involved in any degree of large which we have the cubicat which we have been supported at a glante. An then we ask is, that gels, and to the God of all; and he with whom the we may not be opposed with presumptuous ignordoctrine of immortality is involved in any degree of ance upon this subject, which we regard as sacred light which modern Spiritualism sheds upon the first victory which truth gains should be over our minds of all such, must, therefore, even in this own hearts; for then, whether we remain on earth general way, tend to fecundate and stimulate in or are summoned to our eternal home, we are prethem the growth of all that is noble, genial, and pared for all exigencies. Calm in the prospect of that which is before us, we shall feel, when we "But the influence of these Spiritual disclosures leave this earth, that we are only going a journey operates in a still more specific way. They teach into another country, where the loved and loving us that however secret may be our acts and our wait to receive us, and where our joys, our hopes

> THE WAYS OF LIPE, showing the Right Way and Wrong Way; contrasting the High Way and Low Way; the True Way and the False Way; the Upward Way and the Downward Way; the Way of Honor and the Way of Dishonor. By Rev. G. S. Weaver, author of "Hopes and Helps," "Mental Science," &c. New York: Fowlers and Wells. 303 Broadway, 120 Wells and State Rev. Post Archester 1981 And Science, "Rev. Post Rev. Po 142 Washington-street, Boston, 281 Arch-street, Philadelphi

The author of this work is well and favorably known by his former efforts in which he has so well popularized the moral ethics as well as the intellectual and social philosophy of Phrenology, and the book before us is but a continuation of the same masterly method of elaboration and illustration of these great truths which every well read student of Phrenology delights to acknowledge as the fundamentals of all philosophy and true reasoning. The Spirit of the composition as well as the eminently practical character of the subjects treated needs of the times and the character of the American mind. It may be, however, that the plain sense and honest counsel of the author may be offensive to the ultraistic individual, who will not have any one to rule over him, not even good sense; but the aspiring mind that seeks for success in the paths of honor, and desires to emulate the noble and the good, will not be forgetful of the practical sense, suggested though it may be, in opposition to his present likes and Spiritual conditions. The work needs little at the hands of the reviewer, as it is orderly in its unfoldings and plain in illustra-

The following extracts will be suggestive of the matter and manner of the book, which we hope

We hope also the work will have an extensive circulation, as it should be in the hands of every young man and young woman, both for the good it will do society, and the reward that should ever result to those laboring for the good and true.

We should say the work is got up in the very best style of Fowlers & Wells. Price 50 ets.

"Every genuine principle of morality or religion is followed by a sweet and holy pleasure. But the Pleasure can only be enjoyed by obedience to the Principle. The man of Principle is he wis does everything because he thinks it is right, and is able to give a reason for his adherence to his principles; who acts not from impulse or pleasure, but from duty. Such a man is a moral Gibraltar, on whose head glistens the sunlight of truth, and at whose feet sleep the waves of peace. His soul is virtue's shrine, his life is the praise of men and joy of angels, and he himself is God'sown dear child. Who of us will be men or women of Principle? Will do what is right, whether it seems pleasant or not, and leave the result to God?"

"God's nubleman is the honest man. Aprels stand by his

towards God; greatness, by the side of which all the men of policy that ever played the stratagems of war, or managed the game of tyranny, or pulled the wires of promotion, in senate hall or popular forum, are pigmies. An honest man, be his hands hard or soft, be his face sun-burned or study-paled, be he street-sweep or president, is a great man. And his earthly position does not add one cubit to his greatness, nor take one from it. He is great in himself. He is beautiful, brave, and strong. This is the Divine estimate of an honest man. As men grow toward the Divine, they approve this estimate.

rious being. In man it is a God-like thing, simple in its beauty, grand in its simplicity. 'An honest man!' Great eulogium! Crown of immortal worth! Central seed of the tree of life, whose blossom is Spiritual beauty, whose fruit is the soul's blessedness! The seed has germinated; the tree must grow; humanity reap, and God must be eternally praised for its glorious fruitage. Honesty must live; Policy must die."

and supplanted by higher impulses and by aspirations having a common centre in the great Fountain of eternal and Spiritual existence, to which all things will then be felt to be subordinate."

"It is not Luck, but Pluck, which turns the wheel of Fortune. It is not Luck in the Pluck as synonymate with the effects which are now being produced on man and society, it will establish, beyond all controversy, the existence of that Spiritual principle, which, we contend, has exercised such incessent influence through all ages of time on the pressent and ultimate destiny of man. This opinion may ripen into established truth, and aspects of man's moral and physical nature, unexampled in their glorious brightness and purity, may be presented on this earth at no distant period. Humanity, in its completeness, has not yet been seen by any of us, but may it not be revealed when there is no obstacle to the free and uninterrupted intersion obstacle to the free and uninterrupted intersion obstacle to the free and uninterrupted intersion of pure enjoyment in the contemplation of the substitute of the Spiritual with the material? When ennobled with elevated conceptions of the might and grandeur of his Maker, and filled with senting and and physical and purity sand grandeur of his Maker, and filled with senting and and provided the man and physical, which remains of understanding the true design and purity poses of those laws, moral and physical, which

In the preface to this work, we are informed, that most of these "Spirit-Breathings" have been given under rather unfavorable circumstances, the medo in confirmation of the entire truth here stated, as also to save the necessity of our making the reand prospects of this new disclosure? For eighteen priety in comment, cut, as it is, the least said the best for all parties.

It may be all true, that "the medium through whom they ('Spirit-Breathings') have come, never composed a verse of poetry, or gave a verse of

"Those sweet and holy beings Have left their homes above, To pour on us God's blessings, And fill our souls with love.

They bend in sweetness o'er us.

And try to draw our mind
From earth's low sinful pleasures,
To heaven where we may find

Unsullied bliss and glory, ne are sad or lor Upon those plains of bliss.

Yes, from the radiant bow'rs Own to this earth of ours,
Come seers of ancient time:
Who long have dwelt on Canaan's shore,
Where death and sin is known no more.

They stand beside our bed, They stand beside our bed,
In the still hours of night;
To guard our sleeping head,
They leave the resims of light;
We'll praise our God for his rich love,
Who sends them from the we'lds above."

It is to be hoped that the friends of Spiritualism will use their best sense in the selections they make for publication; for if the affections and feelings are to have way in this matter, it may be truly said, "of making many books there is no end!"

The work is well bound and well printed, and

There is little need of comment on this work, as it is more of an exhortation and general call to the ble those who did believe them, to follow them, unconverted than a system of theology or philo- and is not a higher knowledge of the source from sophy. The work, however, is divided, and under whence they originated the requisite needed? You several headings tells nearly the same story, which answer, no, that "the living Son has revealed the is supposed to be authoritative and final by the au- moral, absolute perfections of the living Father for thor, as he quotes freely of the Scripture for that our imitation." I would inquire, who of us would purpose.

The evident conviction of the writer is that "Ba-change characters with the God whose picture I bylon the Great" is about to hill, so that there will have drawn? Who would wish to imitate such a be an end to all worldliness, wickedness and de- God? Who would wish to be such an unjust bepravity, all of which is consequent on the advent ing as he is represented? A God of vengeance, of the millenium. The following extract will best commanding his children to love one another, at explain the character of the book and the stand-the same moment that he himself is indulging in all point of the author.

Speaking of christian liberty, he says: "Ye editors of newspapers, all ye rulers of the earth, kings, princes, presidents, and all the law-makers of the world, hasten to acknowledge Christ your king; bring all your offerings, and treasures into the kingdom of the Messiah, in this lieth your salvation; for Immanuel shall henceforth reign triamplant on earth. Jesus Christ is our law-giver, and henceforth all laws which are not in accordance with His laws, will cause trouble to the framers thereof. Shall frail man presume to fight against the cy's Sake.

Noetrn.

And Poesy too shall lend her aid. Persuading as she sings,-Scattering o'er your shaded earth Sweet incense from her wings,

[For the Christian Spiritualist.] TO MY BOY THREE YEARS OLD.

BY FRANCES C. NOTTE.

My boy, I turn me to thy gaze, And tossing back thy sunny hair, I feel how 'mid the coming days. Thou art my solace as my care.

One little hand is pressed in mine-As wondering thou gazest on me-Thy half-formed words, the head's recline, Thy mute embrace how dear to me.

My heart is full, the quivering lip-Now mocking every idle tone; Tears bring relief, the cup I sip Is brimming, thou my loved, my own.

Schuylerville, Dec. 1854.

[From the Spiritual Universe.] COINCIDENCES.

One year ago or more, we clipped the following from the Wa- your acquired knowledge, have not entirely outsuch an array of brilliant argument; nor can we condescend to grown these childish surmises. You oftentimes stoop to such a depth of self-debasement as to meet and an- find your better nature rebelling against such an un-

Spirituaism .- This arrant humbing of the day appears still sinful, and therefore have to betake yourself to pray-Spiritualsm.—This arrant humbing of the day appears still to find some votaties in St. Louis. Among these we are pained and surprised to observe the name of one whose fine mind, superior intelligence, and peculiar training would have seemed to render him proof against such consummate folly, as surrendering up his judgment to so graceless a vagary. That fanatics, natural born fools, dotards, and nervous and antiquated feminines, should become now and then a prey to one sillyism and another, is no new thing—but that full-grown men, in the full play of first rate faculties, should forget their manhood, shrink their understandings, and clamber about on all-fours, the silly victims of the Fox girls, and their successors in trade, are freaks of mind at once inexplicable and distressing. in the full thenish fables of the Dryads, the furies, the gods and goddesses of old. A more rational revelation

The following appears as original in its columns now, which have even predicted it. Then why shrink from it shows conclusively that they cannot get along without Spiritguardians, and those guardians, relatives and friends.

A Thought on a Bed of Sickness.

BY KATE KAY.

My sister, come back to me now, From the Spirit-land gently descending; Lay softly thy hand on my brow, While thy loved form is over me bending.

Come now with thy soft, sweet-toned voice, That hath magic to quell every sorrow, And speak, as in days long gone by Of a fairer and brighter to-morrow.

Come back! oh, come back to me now!
For I'm sick, and my Spirit is weary,
The pleasures of earth have no charms, And my life in the future looks dreary.

Press fondly thy sweet lips to mine, While my hand in thine own gently pressing, Then raise thy pure blue eyes toward Heaven, And implore for the sick one a blessing.

O, come! for I fain would have rest! And my cyclids are even now closing; Come soothe my tired Spirit the while My weak limbs racked with pain are reposing.

Descend, guardian Angel, I wait—
O'er my low couch unfold thy broad pinions
O! deign for thy childhood's first friend
To leave e'en those glorious dominions.

Night hastens—what soothes my tired soul? Art thou now even kind vigits keeping? Yes! Yis thy soft breath on my brow— Then good night—thou wiit watch me while sleeping.

[From the Wisconsin Home.] LOVE ALL.

Love all that dwell upon this earth— Each thing by God created, For naught was made by Him in vain. So nothing should be hated. The meanest life, as well as best, His boundless love sustaineth,

And we may not dislike to love, What God in kindness claimeth. Love all! for love plants deep
The seeds of untold pleasure,
While hate always begetteth hate—
Brings sorrow without measure. Love is God's own established law-All hate and strife shall fade away. But love shall bloom forever

Milton, Wis., 1854.

LETTER TO DR. DODS.

NO. X.

past, and that they are now fixed in an eternal thoughts in blood. state of damnation, which will continually increase

progression.

wish in his lowest moments of degradation, to ex-

the malicious hatred of a fiend! What a picture

of moral purity is this being, whom we are taught

We will not discuss the point here, whether God

You may answer me, we are not thus taught to

believe. I answer I was, and did believe it, and

furthermore was taught to suppose that it was all

right that he should commit the most abominable

crimes, and command his special people to do the

same, in order to destroy those of his creatures

who were wicked, and thus put them out of exist-

ence! If an idea of such a being is intended to

told, when I queried the justness of this position,

that I had no right to question the motives of God;

that he was perfect, and that in thus doing, I com-

mitted a heinous sin. I could but feel that this

God was more wicked than myself; 'that I would

not thus desire the destruction of any human be-

ing. I could not prevent the comparison rising in

latter. I will say, that such ideas of a mysterious

God cannot be obviated when such teachings are

given, and I would not wish to be understood that

I consider myself alone in this view. All children

feel them; it is an unnatural doctrine, and the pure

instincts of their natures question their truthful-

ness. You, yourself, even to this day, with all

reasonable God, and then conclude that you are very

er, to overcome such wicked thoughts, as you are

Such a revelation by no means meets the grow-

ing wants of mind. It is too much like the hea-

is required; you, yourself, are expecting it. You

which have been revealed to them? Why ask

ply it in all your statements relative to revelation.

You speak of it in your whole work. Your letter

appendixed to your work describes this new reve-

for me to speak my own ideas upon this subject.

The new Spiritual hypothesis, we mean the un-

folding of the new experiences in Spiritual life, is

pleased to term them.

my mind between myself and God, and it resulted

has a right to disobey his own commandments, but

to imitate!

cy's sake.

need no higher revelation whereby it may be ex- upon him as something more than mortal. . plained. "Yes," you have already answered, and you believe also, that "new revelations, through merism are types of his discoveries. Spiritualists, writer, they are so to all the rest of the world.clairvoyance, or some other source, are to be made to the world." You say farther that you believe, regard him as their prophet. They begin to com- pondent must be his excuse for want of perspica-"All these doctrines must be made to harmonize with Nature and reason, with the soundest princi- he declared strict and exact revelations to his Spi- must be deferred for lack of capacity. ples of mental philosophy." How can they, if they rit. The world is not yet conscious of half of we regret the necessity that calls for these reflective all nothing new? for surely the old do not thus what his works contain, and when they are all exharmonize. The moral truths, you say, cannot be plained to a realization, they will outweigh the mos Abstract of the Proceedings at the Conference at No. 553 improved. We will let that pass, and inquire if we triumphant achievements of man. THE TRIUMPH OF CHRISTIAN LIBERTY; GETHE FALL OF BARY-LON THE GREAT. By C. H. SHEPARD. Ithacs, N. Y.

Voy may appear that sufficient has already been You may answer that sufficient has already been PROGRESS IN CIRCLES. given. But it has been insufficient hitherto to ena- To the Editor of the Christian Spiritualist :

It occurred to me that it would not be uninte-

resting to your readers to hear something of the as he saw Mr. B. ride in sight, that he knew he would be safe, as quiet but steady progress of Spiritualism in every he and another gentleman had preached to the Indians; and direction. Amongst a certain class, it is pursued as a novelty somewhat like fortune telling or some who, it seems, was of the party attacked by the Indians, but other revelation, of which they had no proper con- who, being in one of the foremost wagons, and well guarded, esceptions other than mere curiosity, but the greater caped. A few evenings since, Mr. B. went to Mr. Stewart's part being better adapted to the entertainment of take place. While there, the name of a deceased individual undeveloped Spirits, seem to be shrouded in darkness, having no possible right conceptions of the
This person was an officer who was connected with a garrison emanation or education of any good from such a stationed at Augustine at the time referred to, and who guarded the wagon, in which Mr. Isherwood and and others were, from source, since the phenomena are more likely to be the attack of the Indians. In a short time Mr. Isherwood attributable to witchcraft or some such source, came in, when one of the most remarkable manifestations octhan to anything approaching the legitimate object curred that he had ever heard of. A rattling noise was heard in one corner of the room, near the ceiling, which caused Messrs. of this great and glorious revelation. One great Stewart and Isherwood to look up. Mr. B. having his mind obstacle to the comprehension of truth is, a defec- preoccupied at the time, was not attracted to look up, though he tive education, both in morals and literature, for it heard the rattling. Mr. Stewart saw the plastering actually is amazing that in a country like ours, filled with itated, which came whirling down upon the table, the wall closchurches and religious teachers, so few persons ing again, as instantaneously as it opened. At the request of the should have correct ideas of man's paramount du- Spirits, the room was searched, to ascertain that no humbug had ties. I have always found that the fear of the devil impelled men to be religious, much offers of the devil impelled men to be religious much oftener than exactly that time, and it was found that the scaling material of the love of God, if religious such might be called; the envelop was yet wet. The contents of the letter was of a but we would even subscribe to any restraining Benning. It also contained, in a separate piece of paper, an old principle, which would tend to curb the inordinate silver buckle, such as was formerly used in fastening old-fashpassions of man rather than to be running riot, a loned stocks or cravats. This buckle was directed in the letter pest to society. The spread of Spiritualism is hap-pily confined to the more intelligent and enlighten-It was exhibited for the inspection of those present. Another inspire love or veneration in the heart of men, then ed classes, and many thousands of those are afraid equally remarkable manifestation occurred on a subsequent eve of being humbugged or committing themselves by any acknowledgment of credence that would add duced in a mysterious manner by falling upon the table from I am no judge of correspondences. I was also any acknowledgment of credence that would ad-the ceiling apparently, which was fastened by a small piece of vertise their serious entertainment of the subject. thread in such a manner that no knot could be found in it; but Such are of that class who paid his respects to Je- one portion of the thread seemed to be a little larger than the sus by night, (ashamed of a mid-day visit,) although the action of fire. This letter or package contained a convinced, as was Nicodemus, of the reality of piece of sealing wax and a cent. Mr. D. was told to put the Christ's mission, still, they will not openly inquire wax in his pocket. After conversing upon the peculiar nature into the subject, that they might with old Simeon of the letter and its contents, the cent being allowed to lie unmolested upon the table, Mr. B. was told he must take charge say: "Lord, now let thy servant depart in peace, of the cent also. But on looking for it on the table, it was miss in an unfavorable conclusion in reference to the

for mine eyes hath seen thy salvation.' I observe in all circles where the great object of our revelation is not understood, low or undevelop- B, took it, and was told some object was had in view in its proed Spirits invariably take precedence; hence, fun duction; what that object is, was not disclosed. The speake and merriment rule instead of a sober and serious stated he had been directed by the Spirits of that circle to say investigation of those great and momentous truths, public hall that could be precured in the city of New York, and the proper and correct understanding of which that in the course of six weeks. The speaker referred to the will change imperceptibly the whole character of manner in which answers to letters of application to this circle man, from a life of anxious uncertainty and despondency to a lively faith in God, and a confident diums, he had taken a letter of application to him, written by a hope which stimulates to a life of virtue and moral friend. Mr. S. took it, read it, and immediately burned it in his excellence. I rejoice to notice a favorable change presence. He also saw him read and burn some hair dozen other now being taken for the more correct and extentime, answers were received, purporting to be written by "Henout any particular moral restraining influences, found they were written in very different styles of penmanship, having no faith in anything beyond the ken of their some in red and some in black ink, some written apparently external sense, are the most dangerous integrals of with a pen and some with a brush. external sense, are the most dangerous integrals of

when it presents itself? Why ask mediums to dearly beloved brothers Harris and Ambler, would that the human Spirit could do them; and, if he rightly understood the Spirits did not assume that such was case. It proves forgo the pleasure of speaking of the eternal truths do great good; and I don't believe in such men re maining at home. "A prophet is not without prove the immortality of the soul; it did not indicate the possithem to abstain from their labors of love, since you say it may be given through clairvoyance? &c.; then let such be abroad, doing good. It recould as yet analyze. Our reason did not teach us that it could You feel the need of a higher revelation; you imquires great prudence and unflinching courage to do these things. We know how utterly we are the sport of circumstances; and how utterly they are beyond our control. declare the honest convictions of your heart, as cumstances; and how utterly they are beyond our control—some sects are extremely reluctant to hear the changed into a larger snake than those of the magi, he did not truth, fearing their foundations might be shaken claim it was anything but the power of God manifested through lation in much better language than it is possible and the old landmarks removed. Such are the him, -not the demonstration of Spirits. When he spread over prejudices of mankind and their tenacity to old the land of Egypt the frogs or the lice, or turned its streams in

with things which have been conceived beyond its barrassed or obtrusive. If we are a holy brotherreach, and it reaps such delight from the exertion hood, let us remember our duties, and "be kindly on seeing it suddenly framed. The gentleman then took it up as to make the result appear a new prize won from affectioned one to another," especially, "those of and closed it by means of a little book, and they both went into the favor of Deity. A calm and constant soul the household of faith." Fearing I may be too another part of the building, intending to take it home, the genchastened with purity, loves not to dwell upon a prolix, I am admonished to close, tendering at the ling the office, he opened the frame to show the picture to anothprevious existence; only the future with its hopes same time, the heart's most generous and fervent er friend, when, more wonderful still! the frame was empty—no

and promises gladden the glorious dreams which affections to all the brotherhood. sweetened with fragrance the flower and prime of Washington, D. C., Jan. 28th, 1855.

creeds of past ages have been upheld. Men have Your correspondent over the signature of "A

QUESTIONS FOR "A MEDIUM." BALTIMORE, Jan. 28th, 1855. free from that desolate intolerance with which the Mr. Editor of Christian Spiritualist:

impose penalties, it should be those which draw the use of Spiritualism? I strove to be a Medium, forth virtues, and not such as promote wrong.— and spent time and money to the amount of \$200, that nothing but superhuman power could perform such a thing. The ultimatum thus far has been, if you do not &c." He could not comprehend the great object, With regard to manifestations in the Scriptures, the speaker subscribe to our views, I'll force you, and hence because he wished Spirits to do the work which could prove that God never did create angels as such separately the provinces of justice and mercy have been in- belonged to himself to perform. He did not per- on this earth and gone to the Spirit-world. Paul knew this when vaded. The manifestation of such exclusiveness ceive that becoming a Medium had nothing more he said, "He createth his Spirits angels," &c. The angel who has even made Pythagoras and the schools of to do with his secular or other duties than if he communicated with John the Revelator, told him not to wor-But God will not hear, but turns a deaf ear to Greece subsist in beauty and beatitude with the had not become one. If he was convinced of the all their entreaties, telling them that the time is elder Spirits who clothed not the drapery of their great truth without being a Medium, he ought, as lows: Persons make up their minds too readily upon some subany child might, be convinced of the future existence and immortality of the soul and the Spirit-

sketched. I have presented this caricature of the vast and grand, and the beautiful drapery of his develop any new truth, if all truth comes from the where is he? With regard to the physical manifestations, do God of the Orthodox Faith, not as my idea of God, thoughts was bright as the vesture of angels.— Spirits by Spirit-impressions?" Who ever heard a or yet as my entire idea of the God of the Bible! What seems strange, he took no pains to engraft more childish tirade? If the raps on or about a but to show the monstrous absurdities of a creed the fruit of his reasoning upon the minds of others. table or room, and the tipping of tables, are not founded upon those revelations, believed and en- He merely wrote out his discoveries and left them novelties, at least, exhibiting Spirit-power, what forced by enlightened men in the middle of this as a legacy to mankind. This precious inheritance is are they? If the intelligence in the communicanincteenth century of improvement, reform and just beginning to be appreciated; his writings, now tions of Spirits in a great variety of ways are not first freely introduced to the English mind, fill the also new, and the writing of Spirits sometimes with Does a work capable of being thus explained, human race with reverence, and they begin to look a visible hand, a shaking hand with large companies, where the cold death-like feeling of the Spirit- think the present occasion will warrant the few reflections which We feel convinced that clairvoyance and mes- hand is manifest, are not novelties to our sapient I am about to make, not as regards facts in themselves, but the moreover, hail him as their Father, and delight to Hence, the idiosyncracy of our enlightened corres- osophy by which individual crudities and angularities, or phases prehend those splendid and rational theories which city, and his ardent desire for further blessings

VICTORIA A. J. WORSTER.

Broadway, Friday Evening, Feb. 2.

[PHONOGRAPHICALLY REPORTED.] Mr. Benning related some interesting facts. During the last Seminole war he was a traveling preacher among the Indians. While going from Augustine to Picolata he passed through an ambuscade of Indians, who massacred a large number of persons a few hours afterwards. An old Indian negro said as soon this fact saved their lives. A gentleman was present, Mr. Isherwood, to whom the speaker had recently mentioned this fact, ing. They commenced and made a very thorough search for it, but were finally combelled to give up, when it fell, apparently from the ceiling, directly upon the table, with a loud noise. Mr. in public, that the manifestations would be given in the larges

Dr. Young did not question that these things were done, but wanted to know whether they were done by the disembodied Spiritual missionaries, such as our gifted and human Spirit, or by the Spirit of God. He could not conceive

> examined it, handled it, and finally laid it down upon the table. and, while talking of the matter, what was their astonishment to retain mine. likeness was there! They immediately returned to the office. and there, upon the table, lay the likeness. This thing was re peated some half dozen times, and the speaker was satisfied there was no trick, collusion, or humbug in it. Finally, the gentleman thought he would take the empty frame, leaving the picture upon the table. On opening the frame in another room. the likeness was found to be enclosed in it.

Some discussion here took place between Mr. Hall and Dr. Young, regarding the Bible interpretations of Spirit and Angel. Mr. Benning related more facts relative to receiving letters in been required to believe or suffer. If conscience Medium," in your issue of 27th, asks: "What is a mysterious manner; of their being burned in the presence of sixteen witnesses and being instantly reproduced in presence of the same witnesses, in such a way as to convince all who saw

Mr. Matthias was introduced, and spoke substantially as folpast, and that they are now listed to an account state of damantan, which will continually increase in forment ferever and ever; while those whom he did consider worthy of his salvation are in an electric state of blassedness, to grow happier and happiers like the state and in which their state of blassedness, to grow happier and happiers like the state are the original to the state are this which the salvation are in sufferings increase? The group of these poor creatures adds to the glory of Col, and in love and read repell splender he site upon his emitted in the sufferings increase? The group of these poor is suffering in creatures and to the heart of the potential of the grows are the glories which containing the sufferings increase? The group of these poor is suffering in creature state to the heart of the potential of the grows are the glories which containing the suffering in creature state to the heart of the potential of the grows are the glories which containing the suffering in creature state to the suffering in creature state to the potential of the grows are contained in the grows and consoluted in the grows are contained in the grows are contained in the grows are contained in the potential of the grows are contained in the grows

you suppose there is any other than a physical power can produce them?

A gentleman named Henry Hays, of Hartford, Conn., made some remarks regarding the creation of angels, holding that they were a separate order of beings from human Spirits. He also stated he had not thought of being here this evening, or would have brought some papers with him touching Spiritual manifestations of a very wonderful nature, which he would forward to any one who would send a postage stamp, post paid, accompanying the order, directed to him at Hartford, Conn. Mr. Toohey followed: I will not take up much time, but I

of mental manifestations shall be designated and understood, we get into confusion. One asserts, another denies; one criticises, another laughs; and, instead of having the first thing settled in the mental calculus, to-day human nature is almost as bad as in the days of the Grecian philosophers. In ancient times bad as in the days of the Grecian philosophers. In ancient times there was a man named Pyrrho, who, like the Doctor, was so theoroughly a speculist that he formed a distinct class of theories; and yet that man was so discordant, mentally and organically, that his friends had to go around the streets with him to keep the horses and carts from running over him. Why? Because it was his philosophy that there was no such thing as a thing in existence. As he knew nothing which could be called truth, he banished all demonstrations; for said he, every demonstration must be founded on some truth, so clear and evimonstration must be founded on some truth, so clear and evimons advanced have been considered worthy of the careful monstration must be founded on some truth, so clear and evimons advanced have been considered worthy of the careful mens a monstration must be founded on some truth, so clear and evimonstration must be founded on some truth, so clear and evident as to stand in no need of proof. While it was light in one disputed facts, place, it was dark in another; everywhere there was this antag.

FIRE THOUGHTS CONCERNING RELIGION, or Naplace, it was dark in another; everywhere there was this untagplace, it was dark in another; everywhere there was this antagonism which prevented there being any such a thing as a thing
in existence. I have been acquainted with that kind of logic,
and given all the attention that I thought the subject was worth.

Leaving these things and coming back to myself, I will illustrate the point by a little bit of narrative. According to a

A RIVULET FROM THE OCEAN OF LIFE, an Authentic
and interesting Narrative of the Advancement of a Spirit from
Darkness to Light. Proving by an actual instance, the influence of man on earth over the departed. With introductory the antecedents of my birth and parentage, I should be naturally a Spiritualist, any yet I question whether there is any person who has been more skeptical. It grew upon me like a fever; at the age of twenty-one I was examining all things, and ready and disposed to argue. This was the manifestation of a disease of my mental organism. It was my constant disposition to talk upon that kind of thing; and there are those in Philadelphia who thought I was able to stand against any one in philosophical disputations. But a change came over the Spirit of my dream. One day, while reading a passage from Fenelon, I came across these words: "Men's vanity applauds itself for that perrerseness which consists in opposing that which naturally strikes and affects the rest of mankind. In this they have just as much reason as a monster would have, who should pride himself that or a man born blind, should triumph in his incredulity, with regard to light and colors, which he was assured that other men aw and distinguished." It brought me to ask myself, "Am I not, with all my skepticism, anything but an intellectual men- Che ster?" The more I thought of it, the more forcibly it came home to me; and for two years I could not be persuaded to speak in public on any subject. It brought me to this conviction, that no man can measure, exactly and clearly, the difference between himself and his brother. Why? Because we eace between blinself and his brother. Why? Because we deem ourselves exactly right. Who thinks himself or herself defective, except, perhaps, in an external sense? When we readefective, except, perhaps, in an external sense? When we readefective, except, perhaps, in an external sense? When we readefective, except, perhaps, in an external sense? son, we reason out the defects of our nature, as Pyrrho did. I go for the most rigid and thorough investigation. I tax myself to get at defects, to see whether they may be fundamental to all the issues I make. Here, to-night, we have had a multitude of discordant minds, and what is the particular point of harmony Our friend over there denies the evidence of his senses; another here comes up and gives the lie to our consciousness. Now, I ask in the name of common sense, who are we to believe in this multitudinous jar of atoms? I remember once attending an infidel meeting, wishing to see something of the shrewdness for which the infidel world had obtained celebrity. When I entered the hall I was astounded. One gentleman would say, "Mr. President, I believe I have the floer;" another would call him to order; so it went on, until the whole place was in a state of confusion. Nobody felt willing to preserve order. Seeing how the thing was going on, I moved towards the door. As I went the thing was going on, I moved towards the door. As I went out I heard a man mutter to himself, "Well, I had thought for a long time that the world was insane; now I am sure of it." I have sometimes thought any person coming into our Conferences not sympathizing with us, not in the state of enthusiasm that characterize the most of us, would look upon us somewhat as that man did upon the infides. The first thing is not according to the control of the c have sometimes thought any person coming into our Conferenknowledged, conceded, or, if so, we do not stick to it. For in stance, we talk about the Bible; but who attaches any import ince to the Bible? This man denies my consciousness; that shall we take as authority on such a momentous question? If had been answered-purporting to be written without the aid of we are not to have some settled basis, substantial foundation, a medium. Being acquainted with Mr. Stewart, one of the mewhat progress can we make? For myself, I am willing to tak this subject up, step by step, and pursue it; but to introduce it in this Conference is entirely out of place; because there are ladies here whose consciousness is to them sacred. And you ers, received in a few moments afterwards, taking no note of the in circles in general, and trust that the measures names or residences of the applicants. Yet, in due course of may be sure of it, however much you may ignore consciousness in the great operations of the Universe, it is, and always has sive knowledge of Spiritualism will soon produce a most salutary change in a large circle, who with-out any particular moral restraining influences of the salutary change in a large circle, who with-out any particular moral restraining influences of the salutary change in a large circle, who with-out any particular moral restraining influences of the salutary change in a large circle, who with-out any particular moral restraining influences of the salutary change in the contract of the salutary change in a large circle, who with-out any particular moral restraining influences of the salutary change in a large circle, who with-out any particular moral restraining influences of the salutary change in the contract agree in their fundamentals—that there is a great God who gov- tion of Spiritual n the same; they always tell the same story. We grow wise; and the age in which we live is one which unfolds material wealth; when the Egyptians worshipped crocodiles. Science is science, human nature is human nature, God is God; He is what He was, what He ever will be.

DR. DERGEVIN, graduate of the Medical School of Parls member of the Philosophical Institute of France, and assistant operator of M. Cahagnet and the Baron du Potet, has an office at No. 169 Prince-street, where he will receive patients and visitors.

case, you must take everything for granted. It is rather sur-prising to hear the gentleman say I deny his consciousness. I

render my point, if I do not give accurate descriptions of the THE NERVE-SOOTHING VITAL FLUIDS, individualities presented. He says we have something which yearns after immortality. Addison says:

It must be so-Plato, thou reasonest well

SKELETON ESSAYS.

NO. II.

The Pythagorean philosopher into the past. When we come to establish the intimacies of Spirits, we must extend the mind far into the future, not like the pythagorean philosopher into the past. The soal covets converse with the invisible, and with thing which leave have accorded a wear the proposal of the pythagorean philosopher into the past. The soal covets converse with the invisible, and with thing which leave have a board covets converse with the invisible, and with thing which leave have accorded a partners when the field fit and finally isid it down men the table that the invisible, and with thing which leave have accorded a partners when the field fit and finally isid it down men the table that the invisible, and when the converse with the invisible, and marked and their tenacity to old habits, that they must be approached even by ridded into claim that any spirit, but the power of God, did it. When Christ fed the multitude of two thousand, and discling that they must be approached even by ridded into claim that any spirit, but the power of God, did it. When Christ fed the multitude of two thousand, and discling that the row to thousand, and diculing the truth you mean to inculcate, till you decline that they was a partner of God, did it. When Christ fed the multitude of two thousand, and diculing the truth you mean to inculcate, till you decline the the definition of the whole the sace in multitude of two thousand, and their tenacity to old photological partners in the took up more fragments that there was food originally, the total three wa

de the Conference adjourned.

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mesmerio.

EE. RICARDO

prising te hear the gentleman say I deny his consciousness. I have never pretended to do it. But to assume that the consciousness of one is evidence of the unconsciousness of the whole world, would argue that a man is exceedingly metaphysical, or as bad as the philosophers who condemn all,

Mr. Toohey: Consciousness is consciousness; all things are modifications of the great volume. I will be blindfolded, and examine head after head, and body after body, and I will sur-

A new Medicine purely Vegetable,

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wishes to enter into a philosophical discussion, and I would be measurably pleased to hear him. It is taken for granted here that consciousness is of some value; at least I must be permitted to retain mine.

Dr. Young wished to speak on the subject, but the evening being far spent, he waived his remarks to some future occasion, and the Conference adjourned.

Feeding it my duty to make known to the utiliset of these insulable remedies, not only in obselicance to the positive commands of my Spirit-griddes, but from a thorough conviction that they are all that is claimed for them, and from a desire to relieve the sufferings of alliered humanity, I propose to place them in the hands of all at the most reasonable rates, and shall, as far as I have the ability to do, cheerfully supply it without charge, to all who may not have the means to pay for it. For farther particulars, address T. Culmentson, Agent, Pittsburgh, Pa.

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Noetry.

[For the Christian Spiritualist.] INVOCATION TO THE SPIRIT.

Come back, thou soul nor stray no more, As when in dawn of being free, Thy bright indwelling essence wore The flower of immortality. Thy light shall show A purer glow. Ensphered within its charmed shrine, Like sacred flames the magi Lore As offerings to the Life Divine.

Thy bark upon the sea of Life, Goes shuddering wildly without guide; And then returns by many ways, To anchor in a calmer tide. In this wide space The distance 'twixt itself and God, Revisiting in retrospect, the regions where it trod.

Thy vital source of thronging thought. Like starry atoms breathed in space, A ritual from the Godhead brought, Is on my scroll of being traced. And then I hear With raptured ear, That music breathed from Spirit-lips, That all Earth's harmonies eclipse

Thou angel of the mind, illume The Dais Truth with rays as fair As that which lights dissolving gloom 'Twixt soul and soul in Heaven's pure air Time cannot steal The joy you feel, Nor usages established long, Can bar thy pearly gate of song.

All things of earth reflect thy spell. Lip-loitering, the bridegroom sea Talks to the married shore Of its Love-mated mystery. The morning's beam, The evening's dream, Night-pinioned rest, and silent noon, Are all informed with the same soul Converted to the blissful boon, That round the whole commingling roll.

The golden-fleeced flock of stars, Moon-shepherded, a-nondering go Threading the plain of Heaven, where Mar-In council fire reviews his foe: Pitched low his tent. To veil the gulf that is his grave, For Heaven is swept with a pale amber wave.

Thy stir of unseen life is mightier far. Than voice of whirlwind preluding the storm Or thunder rolling in his jaggy car, From cradles with the infant lightning warm I hear thy cry In passing by, Amid the human wilderness of man, And trace thy mystic meaning in his plan.

Leagued with the hosts that fill eternity. Descending down to Time thy sway; Cheats the wide world of its oppressive toils, And crowns its beauty with diviner ray. Heart-haunting cares It sometimes shares, And then the dark invaders of thy joy Die on the bosom of their own alloy

> [From the Evening Post.] ESSI ISHCAVIC.

When Hercules went to unbind Prometheus, the ancients tell us that he sailed the length of the great ocean in an earthen

Brother man, where'er thou art. That art suffering grief and woe,
From this fable take new heart,
Feel the lesson it doth show.
Godlike mind in body frail,
That can stem the wintry sea, That can stem the what year,
Breasting storms, with tattered sail,
Struggling with adversity—
Know that triumph ever blesses
Him who courage still possesses.

When the storm has pressed thee sore, And the wrecking rocks are near, Fearless gaze upon the shore. Though it show but stern and drear; Warily direct thy helm, Grasping it with steadfast hand: Fearful hearts slight storms of erwhelm, Timid one's ne'er reach the land; Keep thine eye undimmed by fear, Thou shalt safe to harbor steer.

See'st thou on Life's dreary coast. All thy fortune wrecked and gone— All that made thy manhood's boast Vanished like the dews of dawn— Friends that feasted at thy board,
Eyes that looked with love on thee—
Thank thy fate that such a horde Fled thee with prosperity. And the true from false canst tell.

When the gods' aroused ire Bound Prometheus to his rock, Bound Promethens to his rock,
In revenge for their of fire
Bared him to each storm's rude shock;
And to add discrace to pain,
That his soul might feel the smart,
Bound him with the felon's chain—
Set vulture grief to graw his heart:
All their malice proved but raught,
Resolution lived in thought.

Thus, though sorrows harrass life, Thus, though sorrows harrass life, Still the brave will with them cope; Hearts and arms grow strong with strife, And, though bound, gain wider scope. When Anteus touched the ground, Wrestling with the demi-god, He arose at each rebound Fresher from his mother sod; Though his falsehood did not thrive, Let it teach thee true to strive; Let them thus from every fall With renewed vizor rise.

Till at last they vanquish all That dispute the wished-for prize.

[From the Phrenological Journal.]

APOLLONIUS. AN ANCIENT VISIONIST.

If there is a reality in the psychological facts and philosophy from time to time set forth in this department of the Journal, it is of course presumable that illustrative examples would be furnished, more or less, in the history of all ages and nations. Researches among the records of the past determine this to be the case; and among the many examples that might be mentioned, are those furnished in the history of Apollonius, a native of Tyana in Cappadocia, and who was born not far from ual light and warmth, (truth and love.) The trinithe beginning of the Christian era.

According to Philostratus, pre-intimations received by his mother during her pregnancy pointed to him as a remarkable personage, and from his childhood he was distinguished for extraordinary qualities of mind. In early life he attached himself to the austere tenets and discipline of the Pythagorean philosophy, abstaining entirely from ani-mal food, living on fruits and herbs, going barefoot, and suffering his hair to grow its full length. He mysteries of the healing art; and he subsequently traveled extensively in various oriental countries, conversing everywhere with the priests and magi, and storing his mind with their occult wisdom. A ble constitution, this mode of discipline and culture should procure for him the development of remarkof several wonderful things stated of him by his

through it. In the after part of his life, while at Ephesus, engaged in a public disputation, he suddenly changed his tone of voice and exclaimed,kill him!" and then after a short pause he added : tors at that very hour in the city of Rome.

seven, and was regarded not only by his disciples, but by the Emperor Severus, as a divinely inspired personage, and his memory received distinguished

The above is the title of four elegantly printed royal volumes, recently printed by the American Swedenborg Printing and Publishing Society, whose very existence is probably not known to one in a hundred of our readers, scarcely to one in a thousand, perhaps, of the American people.-Yet we learn, from the volume before us, that this Society was "organized for the purpose of stereotyping, printing and publishing uniform editions of the theological writings of Emanuel Swedenborg," and incorporated by the State of New York in 1850. We are informed, also, by one of its officers, that the Society has already stereotyped and published eight royal octavo volumes, in a style uniform with the "Arcana Coelestia," and that it is vigorously prosecuting the work it has undertaken in issuing in a similar style, and at no distant twelve thousand octavo pages. The volumes beat the very low price of 75 cents per volumeevery particular.

umes, as our Swedenborgian friends would say .--

Swedenborg claims to have an extraordinary de-Scriptures, which had never before been developed. clouds.

The largest portion of his theological works is filled with these "Heavenly Arcana," as he terms them. His doctrine on this subject is: That the Scripture, as a revelation from God, was designed to teach us Spiritual truth; that it contains in its bosom all the laws of the soul and of man's regenerate life, and therefore all the laws of the Spiritual world; consequently, that it contains throughout a Spiritual sense, which is to the literal sense what the soul is to the body. He does not deny, reject the soul is to the body. He does not deny, reject or disparage the literal sense of the Bible, but considers it valuable chiefly as the foundation and continent of the Spiritual sense, which he regards as far the most important, and the greatend for which far the most important, and the greatend for which far the most important, and the greatend for which was at the Spiritual sense of the Bible. But it is should sense and france, and Germany to the people? In much from each other in respect to doctrinals, they still made charity the principal thing, and regarded fore his death, and died suddenly," at the age of the body. As the soul's immortality is a mat faith, but from the charity of life which entered which was at the Spiritual sense, which he regards as faith, but from the charity of life which entered which was at the Spiritual sense, which he regards as faith, so the literal sense of the Bible. But it is shed one day." J. Witten, a weaver, "was never used spectacles, bunted a year bestrength and safety of a people lie in their knowledges of their rights and their union in defence of the body. As the soul's immortality is a mat france, and Germany to the people? The much from each other in respect to doctrinals, they still made charity the principal thing, and regarded of the list death, and died suddenly," at the age of their rights and their union in defence of the body. France, and France, a the literal sense was given. He insists that the Scripture is the Word of God in the most unqualified sense; and that, being such, it must be everywhere filled with the Spirit and life of God, or with the wisdom and love that dwell in and from angelic minds. "The Word," he says, "being of the and an internal. The external is the body, which, separate from the internal, is dead; but the interternal to live. So the Word, as to the letter alone, is like a body without a soul." Thus he makes world, the symbol of some principle, law or fact, with which it corresponds as the body with the soul. Yet the method of interpretation differs entirely from the allegorical method of the old Christian Fathers. There is nothing arbitrary about itnothing left to mere conjecture, or the play of ration of the Scriptures, but holds to a different

He maintains that every object in the universe their true scriptural purport is the same as in the volum of Nature; that they have in both the very meaning which was given to them originally by the Creator-a meaning above that which addressresponds to the Lord, who is the source of Spiritty of heat, light, and their product, or, as he terms it, their "proceeding operation" in the sun, corresponds to the Divine Trinity of love, wisdom, and their operation in the Lord. The moon, becoming visible by means of the sun's light, which dom. Light corresponds to truth, for truth is Spiignorance or the mental obscurity induced by falsistate of the intellect. The different seasons of the "Well done, Stephen! take heart; kill the tyrant, and nourished; and water, wine and blood corres-It afterwards proved that the tyrannical Emperor Domitian was actually slain by a band of conspirational eating and drinking correspond to the tors at that very hour in the city of Power Apollonius died at the advanced age of ninety- ment, or the goods of love and the truths of wisdom, from the Word of the Lord.

are significant of the various states of regenerate culiones recorded in the Word; the last judgmentare of the quality thereby denoted. These examples will suffice to show that a book

might be written under the dictation of Infinite period, all the theological works of the famous Wisdom, which should contain both a natural and Swedish philosopher, amounting to more than a Spiritual sense, corresponding to each other like body and soul, and Swedenborg alleges that the fore us number about 550 pages each, and are sold Sacred Scripture is composed in this manner; and that it is therefore entirely different from all uninbarely enough to pay the cost of paper, press-work spired productions, not only in the nature of its and binding, for they are admirably printed in contents, but in the style of its conposition; as different, indeed, as a work of Nature is from a So much respecting the externals of these vol- work of art—as a picture or statue is from a living man. He maintains that the divinity and sanctity We wish we were competent to speak of their in- of the Word reside in its Spiritual sense, and that ternals with a like degree of confidence. But to it could not have been written otherwise than it is, world would do well—much better than it has Adam Clark. fathom these "Heavenly Arcana," or to give a and been a truly divine composition-really the complete analysis of the contents of these four Word of God. He claims to have been divinely lowing paragraph, which is only one among many volumes, would require more time, space and illumined, and thus enabled to see the correspon knowledge than we possess. But, without claim- dence and Spiritual significance of all things in ing to speak with authority-perhaps not always the Word, and to have been commissioned by the with strict accuracy, though we shall try to do this Lord to reveal them for the good of all Christians. -we propose to state the fundamental principles of And as this Spiritual sense of the Word is in his cording to doctrinals, all which, if they are true, the Hebrew, with the authorized version.—Prof. opening the fish, the intestines were observed to that system of hermeneutics taught by the Swedish | view its true and genuine sense—the sense which | regard charity as their fundamental; for what is | Stuart. Seer, and so systematically applied in these volumes is specially needful to the Spiritual regeneration of the end and design of doctrinals, but to teach how Seer, and so systematically applied in these volumes to a portion of the book of Genesis, and that portion of the several churches in the learning of the venerable translators, of whose of the presence of no poisons, either mineral or learning of the venerable translators, of whose of the presence of t tion, too, which has given rise to the most con- and revealing of this sense is the fulfilment of the Christian world are distinguished by their doctri- pious labors we are now reaping the benefit; who, gree of illumination; he claims to have had his and is God. Therefore, says Swedenborg, the true erans, Calvinists, or the Reformed and Evangelical abscurity, have been extremely happy in the sim-Spiritual senses opened, so that he was enabled to second coming of the Lord is a Spiritual comingsee and converse with the inhabitants both of heaven and hell, for a period of nearly thirty years,

| A coming of that which is Himself—a coming of names arises solely from doctrinals, and would once enriched and adorned our language.—Thomas the Word, or a true meaning of the Word, of its never have had place if the members of the Church the Word, or a true meaning of the Word, of its never have had place if the members of the Church the word, or a true meaning of the Word, or a true mean during which time he was occupied in writing his Spirit and life, the understanding and hearts of had made love to the Lord and charity towards theological works. And while enjoying this open men-a coming upon the clouds of heaven with their neighbor the principal point of faith. Doctriintercourse with the inhabitants of the Spiritual power and glory, because by the clouds is denoted nals would then be only varieties of opinion conin an interesting volume which he has just pubextraordinary manner, so that he was enabled to see and unfold the Spiritual sense of the Sacred sense breaks forth, as the sunlight through the decording to his conscience whilst it would be according to his cons

Swedenborg, therefore, presents us with an en-

of the letter in his interpretation of Holy Scripture, | Spirit of charity like this. doctrine, or rather a higher and truer view of the in the truth and value of his teachings. Word itself, from which all his doctrines are professedly drawn.

For example: He affirms the divinity and inspikind and degree of inspiration from Christians generally—a degree which could not consistently be is significant, having a name or meaning stamped admitted by those who do not admit a Spiritual that when material objects are used in the Word, not a trinity of Divine Persons, however, but a better the condition of the criminal and sufferer trinity of love, wisdom, and operation,-three essentials in one divine person, corresponding to will disper the musion that any and the sentials in one divine person, corresponding to world," can bring no peace to the wicked or the heat, light, and their proceeding operation, in the unfortunate, and may be the means of awakening neutral sun. This, he maintains, is the Triune that being the natural source of light and warmth, corunderstood in the heavenly or Spiritual sense. He can be well attested by the "lives of the felons," When man habitually shuns evil as sins against testimony when you explain the fact. it reflects, corresponds to the principle of faith in God, and thus brings his will into agreement with man, which is a faint reflection of the Lord's wis- the divine will, then he receives the rionement.-The reconciliation is accomplished in him; he is at on the imagination occurred at Gloucester a few spent much of his time in the tent of Esculapius ritual light. Heat corresponds to love, for love is one with God. He affirms the doctrine of a second days since. Our readers may have noticed a paraat Ægie, at a was by its priests initated into the Spiritual heat. Darkness corresponds to Spiritual coming of the Lord; but, as we have said, it is an graph in the papers last fall relating to the arrest inward and Spiritual, not an outward and personal charged with the murder, at a hamlet on the shores ties. Time corresponds to state, especially the coming. He affirms the doctrine of a resurrection of the Bay of St. Lawrence, of a man, also named modern adept in the knowledge of psychological year and their changes, as well as different times but of the Spiritual body, which he says is the real cused was discharged for want of evidence to prove laws will of course not wonder that, with a favora- of the day, correspond to different mental states man, that rises or consciously enters the Spiritual the murder, and was again arrested at the instance of the day, correspond to different mental states man, that rises or consciously enters the spiritual of the English Consul, upon a requisition of the and their changes. The six days' work of creation, world when the material body dies. He affirms Provincial authorities, charging him with manthe doctrine of a Heaven and a Hell in the other slaughter. But no stipulations existing between should procure for him the development of remarks able psychological powers; and these facts remove mentioned in the first chapter of Genesis, corresional description of a Heaven and a Hell in the other slaughter. But no stipulations existing between world, but not the kind of Heaven and Hell hither-the United States and the British Government in -states of Spiritual labor, which every regener- to believed in by Christians, and taught in the lit- relation to the surrender of persons accused of —states of Spiritual labor, which every regener-biographer, Philostratus.

—states of Spiritual labor, which every regener-biographer, Philostratus.

—states of Spiritual labor, which every regener-biographer, Philostratus.

—attes of Spiritual labor, which every regener-biographer, Philostratus.

—attended by this writer that Apollonius in one attended by this writer that Apollonius in on would be pronounced purely psychological. While tions—the quality or kind of affection being deter- light and darkness are opposite. And he insists murderer escaped and several of the crew, were in the island of Crete, he exclaimed, on one occa- mined by the quality or character of the animal.— that the Spiritual interpretation, according to the college and had councelled him as the college and had councelled him as the in the island of Crete, he exclaimed, on the occasion, that the sea was bringing forth land. It was a that Lambs correspond to innocent affections, dogs to afterward ascertained that an island was at that the sea was bringing forth land. It was a that Lambs correspond to innocent affections, dogs to afterward ascertained that an island was at that the sea was bringing forth land. It was a that the sea was bringing forth land was at that the sea was bringing forth land. It was a that the sea was bringing forth land was at that the sea was bringing forth land was at that the sea was bringing forth land was at that the sea was brin afterward ascertained that an island was at that moment rising out of the neighboring sea by the carnal affections, wolves and other ferocious ani-Corinth, he predicted the attempt of Nero to cut are sensual, low and grovelling. Bread and meat condition of the inhabitants of these two king- general surprise returned, after a short absence are sensual, low and grovelling. Bread and meat condition of the innabitants of these two king-correspond to the good of love from the Lord, whereby the will-principle of man's soul is fed whereby the will-principle of man hitherto believed in by Christians as one might ex- proaching the bank, running before the wind, un-

Arcana Collestia.—The Heavenly Arcana contained in the Holy Scriptures, or Word of the Lord Unfolded, beginning with the Book of Genesis; together with wonderful things with the Heaven of Angels. Translated from the Latin of Emanuel Swedenborg, servant of the Lord Jesus Christ.—Emanuel Swedenborg, servant of the Lord Jesus Christ.—Swedenborg says this is the reason why the Lord No. 47, 1854.

Arcana Collestia.—The Heavenly Arcana contained in the such as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of a man who knows no dissuch as a hill or mountain corresponds to an elevated place, with the simplicity of is called the Most High, and why Heaven, which multitudes of intelligent people all around us.is a state of comparative purity of heart, or a state. These relations as they are termed give what purof disinterested and neighborly love, is said to be port to be Swedenborg's personal observations con- ginal best.—John Selden. on high, and also why hell, or the opposite state of cerning the process of dying and man's resurrection life to heaven, is described by a word which, in the from the dead shortly after; the nature of the soul original Greek and Hebrew, naturally signifies a or Spirit; of heaven and heavenly joy; hell, its age. It is simple, it is harmonious, it is energetic; low place under ground—sometimes translated nature and miseries, Spiritual spheres; the light and which is of no small importance, use has made grave. So also the names of places, as of coun- and heat of heaven, and the paradisiaical scenery it familiar, and time has rendered it sacred.—Bishtries, cities and villages, mentioned in the Bible, there; visions and dreams, including the prophetiand unregenerate minds; and the names of per- when and where, and how accomplished; memory sons likewise are significant of certain mental or in the other life; the condition after death of of accuracy, purity and sublimity, to the acknowl-Spiritual qualities, and thus refer, in their highest heathen nations; correspondences and representasense, to classes of individuals, or to all those who tives in the other world; the Grand Man, or the whole angelic heaven, and the correspondences of different angelic societies with the different organs book in our language, so it is a pure and plentiful and senses of the human body. The revelations fountain of divine knowledge, giving a true, clear, here made, render the modern stories of the Spiritual media, stale and commonplace.

We have thus endeavored to present to our readers some of the most striking peculiarities of Swedenborg's theological system, as presented in the volumes of the "Heavenly Arcana." We cannot close these remarks, however, without expressing our hearty commendation of the beautiful charity included by him, and of the broad and truly Catholic spirit everywhere evinced in the volumes before us. We are of the opinion that the Christian hitherto done-to heed the instruction in the folof similar purport that our eye has fallen upon in these "Arcana."

"Doctrinals alone do not distinguish churches before the Lord; but this is effected by a life acpromised second coming of the Lord. The Word, nals, and the members of those churches have while their reverence for the Holy Scriptures insaith the Scripture, was in the beginning with God, hence taken the names of Roman Catholics, Luth- duced them to be as literal as they could, to avoid Protestants, with many others. This distinction of by their abhorrence to the Hebrew idiom, have at

Lord and from the Lord, could not possibly be it is not surprising that Swedenborg's entire sys- In conclusion, we must say that this Swedenbor-Lord and from the Lord, could not possibly be given without containing, interiorly, such things as relate to heaven, to the church, and to faith.—
Without such a living principle, the Word, as to Without such a living principle, the Word, as to the letter, is dead. For it is with the Word as it is with Man, who consists of two parts, an external with Man, who consists of two parts, an external with Man, who consists of two parts, an external without such a living principle, the Word as it is believed by the different sects in Christendom.— sober, orderly, industrious, upright, and for the most part, intelligent and highly cultivated people. It is spreading too in a very evict way chiefly by vious doctrinal systems, somewhat as Spirit differs It is spreading, too, in a very quiet way, chiefly by care of the body; and as to the mind, I endeavorfrom matter, the soul from the body, the Spiritual means of the press. And the beautiful style in ed to preserve it in due temper by a scrupulous nal, or soul, is that which lives, and causes the exaffirms the usual doctrines held by the Christian are being published by the American Printing So-Church, he affirms them in quite a different sense, ciety, and the low prices at which they are being to have opened up a higher and truer view of each firm and unwavering faith which his followers feel

CRIME AND SPIRIT-INTERCOURSE.

Among the many benefits likely to result from the development and actualization of Spirit-inter- chal ages. course, we know of few departments of life where its power will be more salutary and positive than among that class of unfortunates predisposed to manly fortitude to meet the issues of life calmly. fying Divine Justice. It is the bringing of man at time to time, is it probable that murder would be one again with his Maker, through his voluntary deliberately effected with this conviction in mind? reception of, and obedience to his Maker's laws.— We think not. Let the following bear its proper

Power of a Guilty Conscience.—A singular instance of the influence of a guilty conscience up--not of the natural or material body, however, McDonald, and a cousin of the murderer. The acand nourished; and water, wine and blood correspond to the truths of wisdom from the Lord, whereby the intellectual principle is fed and nourished; and cating and drinking correspond to the ished; and cating and drinking correspond to the drinking correspond to the drinking correspond to the drinking correspond to the pect they would be, considering that he alleges the der full sail, the vessel's headway instantly stopped, and while the skipper and the men above mentioned while the skipper and the men above mention act of receiving and approaching Spiritual nourishwhich true doctrine, therefore, is alone to be found.

The spectral three dear starning time gnastly form new armies pouring on your flank and rear, and would not have been expelled from the blooming

[From the New York Evening Post.] | naturally refer to change or place, denote, by cor- | Seer claims to have seen and heard in the Spiritual | peared again over the bows. The vessel was im- | learned something about tactics and strategy. SWEDENBORG'S THEORY OF HEAVEN. respondence, change of state, particularly the state world. Some of these things, although related mediately put about, and on arriving at Gloucester, And in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, And in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, and in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, and in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, and in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, and in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, and in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, and in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, and in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, and in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, and in that position is Sevastopol, thanks to your mediately put about, and on arriving at Gloucester, and the property of the several put about, and the property of the several put about, and the property of the several put about at the property of the several put about a put abou was deserted by skipper and crew, not one of whom

> PRESENT ENGLISH VERSION OF THE SCRIPTURES.—The English translation of the Bible is the best translation in the world, and renders the sense of the ori-

The style of our present version is incomparably superior to anything which might be expected from the finical and perverted taste of our own

Upon the whole, the national churches of Europe will have abundant reason to be satisfied, when their versions of Scripture shall approach in point edged excellence of our English translation.—Dr. White, Professor of Arabic at Oxford.

You may rest fully satisfied, that as our English translation is, in itself, by far the most excellent and full account of the divine dispensations, and of days in the beginning of this month, the shores of the Gospel of our salvation; insomuch that who the harbor and neighborhood were strewn with ever studied the Bible, the English Bible, is sure of dead fish cast up from the sea. So great was the gaining that knowledge and faith which, if duly quantity that serious fears were entertained lest gaining that knowledge and faith which, if duly applied to the heart and conversation, will infallibly guide him to eternal life.—Dr. John Taylor, of Vorwich.

The English version of the Bible is superior in accuracy and fidelity to all other European versions. Nor is this its only praise. The translators have seized the very Spirit and souls of the original, and expressed this, almost everywhere, with pathos and energy. Besides, our translators have not only made a standard of our language. - Dr.

Ours is a most noble production of the age in which it was made. The divines of that were very different Hebrew scholars from what most of their successors have been in England or Scotland .-With the exception of Bishop Lowth's classic work upon Isaiah, no other effort at translation among the English divines will compare, either with re-

LONG LIVES AND HEALTHY ONES .- "How few

really die of old age!"-observes Dr. Van Oven,

language of their hearts, that he is a true Christian to:—"Parr's death at 152 was premature, inducwho lives like a Christian, that is, as the Lord teached by a foolish change from the simple diet and actirely novel view of the written Word of God—of es. Thus one church would be formed out of all tive habits of a peasant to the luxurious case and these diverse ones, and all disagreements arising exciting foods of a country gentleman. His body lions the style of their numbers in the extent of its inspiration; and consistently with from mere doctrinals would vanish, yea, all the was examined by the great Harvey, who found all races trampled by a tithe of their numbers in the was examined by the great Harvey, who found all races trampled by a tithe of their numbers in the the organs in so sound a condition, that, but for indust; look at the myriad slaves whom a thousand this, a new method of interpreting the Word, or of animosities of one against another would be dissiunfolding its Spiritual meaning. He does not set pated in a moment, and the kingdom of the Lord bility, have lived many years longer." An Eng- and dungeons. The strength of a people is not aside any of the admitted principles of philology, would be established on earth. The ancient church, lish gentleman named Hastings, who died in 1650, alone in multitude. Is it in the power of revolunor disparage the use of the grammar and lexicon as means of arriving at the correct literal import of dispersed over several kingdoms, was of such a the Rible. But he insists that the Spiritual sense character; so that notwithstanding there are a the read to the last without spectacles, and only kept save Rome? Did they save Poland, and Hungary, the Bible. But he insists that the Spiritual sense character; so that, notwithstanding they differed his bed one day." J. Witten, a weaver, "was nev- and Germany to the people? ter of divine revelation and not of scientific investigation, so, he maintains, must the Spiritual sense of the Word be.

which was at the top of the pance, and he per themselves. In their hands bayonets become suitoring the formed this duty until within a year of his death themselves. In their hands bayonets become suitoring the was remarkably upright in his deporting to the Word be.

which was at the top of the pance, and he per themselves. In their hands bayonets become suitoring themselves. In their hands bayonets become suitoring themselves. In their hands bayonets become suitoring themselves. The was remarkably upright in his deporting to the was at the top of the pance, and he per themselves. In their hands bayonets become suitoring the was at the top of the pance, and he per themselves. In their hands bayonets become suitoring the was at the top of the pance, and he per themselves. In their hands bayonets become suitoring the was at the top of the pance, and he per themselves. In their hands bayonets become suitoring the was at the top of the pance, and he per themselves. In their hands bayonets become suitoring the was at the top of the pance, and he per themselves. In their hands bayonets become suitoring the was at the top of the pance, and he per themselves. In their hands bayonets become suitoring the was at the top of the pance, and he per themselves. In their hands bayonets become suitoring the was at the top of the pance, and he per themselves. In their hands bayonets become suitoring the was at the top of the was remarkably until within a year of his death themselves. In their hands bayonets become suitoring the was at the top of the was at the top Dorval, a Scottish woman, who died at 106, "mar-comes with intelligence, and the unarmed, intelli-Having announced a new principle of exegesis, We confess that we find it not in our heart to ried thirteen husbands, and survived them all."—

gent millions. The strength of the American peowhich forces him to look beyond the bare contex laugh at any system of theology which inculcates a

Cardinal de Salis, who died in 1785, at the age of ple lies least in their number of cannon and bayes. 110, used to say—"By being old when I was nets, and most in their school-houses, newspapers young, I find myself young now I am old. I led a and books. These are indestructible weapons, to the apostle directs) a conscience void of offence to God and man." J. Jacob, a native of Switzerland, '127 years old, was sent as deputy to the National Others might be mentioned, but we have only

INFLUENCE OF WOMEN IN THE PRESENT TIME.upon it by the hand of the Creator Himself. And sense. He affirms the doctrine of a Divine Trinity; suicide and murder.

The fact that suicide will not rance, barbarism and tyranny. The elevation of tinction in science, literature, politics, benevolence, literature, politics, literature, poli will dispel the illusion that "any where out of the racteristic of countries blessed with knowledge, ci- heard of a great philosopher, naturalist, historian, the Creator—a meaning above that which address-es the outward sense. For example: The sun, as is signified by the Father, Son, and Holy Spirit, The murderer is generally superstitious, which fact refinement and religion, by sharing with that sex affirms the doctrine of the Atonement; but this and when it is a known and acknowledged truth, bad laws, women are as deeply injured by their him to make a strong Jesuit of bad laws, women are as deeply injured by their him to make a strong Jesuit of doctrine, as he explains it, is not that of a vicarious that the Spirit neter dies, but is en rapport with the operations as men; if competent legislators secure scheme of education masterly in its way. But there sacrifice—the appeasing of Divine Wrath by satisearth and able to make known its presence from good laws, women are as much benefited by the has not been a single great original man produced happiness of their husbands, fathers, brothers or of a tree with a spade, prune the branches close to sons? From the lips of woman every infant hears the bole, what becomes of the tree? The bole itapprobation of woman, the grown-up youth will same time? Case your little boy's limbs in metal, woman the man who has become venerable by will turn aside and mend or mar the Universe to years, derives his chief consolation in life's decline. your or my request? I think God will do no such Who, then, shall say that one-half of the human thing.—Theodore Parker. race, and they the most virtuous, and the most amiable, may not be entrusted with an intelligence and an influence equal to our own? To them, when sorrow afflicts us, we consign half our sufferings, and they relieve us by lightening them. When joy delights, we give half our pleasures, and they readily consent to share them. They lessen by their sympathy the pangs of our privations, and they increase the ecstacy of our delights. They deserve, therefore, the enjoyment of every privilege in our power to confer on them.

Kossuth A Prophet.—How like the predictions of a Seer do the speeches of Kossuth, made before arms) "I repeat what an outrage upon your intelmoment rising out of the neighboring sea by the carma access, works and other reverses and the true nature of both or the precise Spiritual week or two since, for Georges Bank, and to the the Allies invested Sevastopol, read at this hour.— What a wonderful grasp of probabilities and con- Attorney to ask at your hands the conviction of experiences, and his recent closest studies.

The following is a passage from a speech which his body is in and the other half out? Gentlemen,

Besides the unfolding of the Spiritual sense of vessel's bows. The spectre's throat was cut from you on the plains of Crimea, with also no cavalry garden of Eden." ment, or the goods of love and the truths of wisdom, from the Word of the Lord.

Besides the unfolding of the Spiritual sense of ear to ear, and the blood dripped from the wound down upon the haft of a knife sticking in its side. Space corresponds to the state of the human ject of the work before us, we find, at the close of the work before us, we find, at the close of below pointed beak to the distant part and the find the find that the find tha heart or will; hence all words of Scripture which each chapter, relations of things which the great helm, pointed back to the distant port, and disap-aim. Ask about it whichever staff officer who has the guilty half to one year's imprisonment.

Austrian alliance, which, having interposed herself

your braves, immolated in rain, shall see Albion or Gallia again. But I will tell you in what manner Sevastopol is to be taken. It is at Warsaw that you can take Sevastopol."

The event has certainly shown that in these opinions, Kossuth evinced far more sagacity than the public men and writers of England and France, who predicted with so much confidence the speedy fall of Sevastopol. It is now universally conceded that the seige will be much longer and more difficult than was at first imagined." Kossuth insisted from the first, that Austria, by her neutrality, relieved Russia from all apprehensions on that frontier, and that she could therefore pour reinforcements into the Crimea to any extent .- Saturday Evening Mail.

SINGULAR PHENOMENON .- A curious phenomenon, says a New Orleans paper, has lately been witnessed in the port of Vera Cruz. For several disease should follow such masses of putrefaction. Bodies of troops were turned out each day, who gathered the fish and buried them on the spot. A general order was issued commanding all those residing in the vicinity to take similar steps for the prevention of disease. An order was also passed prohibiting the sale of fish.

This phenomenon continued for several days, and at last gradually disappeared. It is interesting to naturalists, and we therefore give the following explanations of Mr. Adolphus Hegewisch, a surgeon in the military hospital, resulting from experiments made by order of the commandant. In the appearance of the fish the first thing that struck the attention was the inflamed and protruded state of the eyes, such as ordinarily takes place in strangulation. This, the Dr. says, was not, as might be supposed, the result of putrefaction, for the case spect to taste, judgment, or sound understanding of was the same when it had not commenced. On be much distended with a gas, which, on being We cannot but call to mind with gratitude and tested, proved to be a carbonic acid gas. A decomposition of the contents of the intestines showvegetable.

 Λ submersion of the intestines and fish in slaked lime caused the evolution of large quantities of carbonic acid gas. He judges, therefore, that the death of these fish had arisen from asphyxia, caused by this gas. He concludes that the gas has and in support of his opinion, refers to Humboldt's Cosmos, page 221. He also refers to a similar phenomenon which took place in the Mediterranean in 1821, when large quantities of fish were similarly thrown up on the shores of Corfu, Ceph-

WHERE THE STRENGTH LIES .- Where is the strength and safety of a people? Is it in their

> "A weapon surer yet,
> And mightier than the bayonet;
> A weapon that comes down as still
> As snow-flakes fall upon the sod,
> And executes a freeman's will,
> As lightnings do the will of God." Genesee Herald.

every natural object and event mentioned in the event ment in any Mohammedan country; not a great scholar, room to add, that within the past two centuries and philosopher, or historian. Yet there is talent a half, ten well certified cases of individuals in En- enough born into Mohammedan countries, as much gland and Wales living to ages ranging from 152 as in Christian nations of the same race; but it has to 200 years, have occurred; and here, in modern not opportunity for development; the young Hertimes, we have repeated the length of days com- cules is choked in its cradle. Look at the Cathomonly believed to belong exclusively to the patriar-lics of the United States in comparison with the Protestants. In the whole of America there is not a single man born or bred a Catholic, distinguished for anything but his devotion to the Catholic The subjection of women to the arbitrary will of church; I mean to say there is not a man in Amevilization and liberty. Let the despotic nations of orator or poet amongst them. The Jesuits have the East regard the tender sex as slaves only to been in existence three hundred years; they have their uncontrolled dominion; but let the free na- had their pick of the choicest intellect of all Europe —they never take a common man when they know it-they subject every pupil to a severe ordeal, inall the mental pleasures of which they are as cap- tellectual and physical, as well as moral, in order to ascertain whether he has the requisite stuff in blessings they produce as men; independently of in the company of Jesuits from 1545 to 1855 .which, if men alone were subject to the evil and They absorb talent enough, but they strangle it. the good, how could women be indifferent to the Clipped oaks never grow large. Prune the roots the first accents of affection, and receives the first self remains thin and scant, slender. Can a man lessons of duty in tenderness and love. For the be a conventional dwarf and a natural giant at the undertake the boldest enterprise and brave every difficulty, danger, and death itself. To the happiness of woman the man of maturer years will priest or a priest's creed, as the only soil for a man priest's creed, as the only soil for a man priest's creed, as the creek or a priest's creed, as the creek or a priest's cre devote the best energies of his mind and body; to grow in, he grows not. The great God provided and from the soothing and affectionate regards of a natural mode of operation-do you suppose He LAW IN NEW ORLEANS .- The New Orleans law-

yers are getting a reputation equal to Philadelphia lawyers at a legal quibble. According to the Picayune, a man was on trial for having entered a house and stolen some property.

The testimony was clear that he had made an opening sufficiently large to admit the upper part of his body, and through which he protruded him self about half-way, and stretching out his arm, committed the theft. The attorney for the defence addresses the jury: "What an outrage!" (looking horrified, and with outstretched and trembling ligence and your common sense is it for the State

my client on cuch testimony!"
"The law is against entering a house, and can a man be said to enter a house, when only one-half of